THE COMMONWEAL

A Weekly Review of Literature, The Arts and Public Affairs

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THE CHURCH SCHOOL AND THE STATE

IT is now more than a few years ago that we urged the serious consideration of reforms in public education which seemed to us urgently necessary. We said that the training of young people could not be disassociated from religious influences if the nation hoped to preserve its respect for ethical principle. We said further that in practise the Catholic school alone, in company with some other private and denominational institutions, was any longer trying to make the child conscious of spiritual values, and that this same Catholic school was laboring under a financial—even a social—handicap which in years to come might greatly impede its progress. The nature of the reform was of course evident. Only a denominational school, fostered by the state and sure of the full approval of the churches, would suffice as a barrier against moral collapse and as the instrument of religious betterment.

Today the four Catholic bishops of the state of Ohio are appealing to the fairness of their fellow citizens in the interest of Catholic education. Quite recently a law ordained that state subsidies were to be given public schools in order to supplement local taxes adjudged inadequate. Thereupon the bishops petitioned the legislature for a share of those subsidies. While at first the outlook was favorable, there followed such an avalanche of Protestant protest that the appeal failed. The argument that Catholics had been educating one-sixth of all Ohio children free of cost to the government was countered by the charge that to appropriate money to aid Catholic schools would offend against the principle of separation of Church and State.

The Ohio Council of Churches, through the office of its executive secretary, opened a campaign to persuade legislators that the majority Protestant group would bitterly resent any effort to pass this "pernicious measure." While asserting that it was devoid of feeling against Catholics as such, the Council opposed "any appropriation whatsoever for any sectarian purpose," and reiterated its belief in "the complete separation of Church and State." If (so ran the argument) $5,000,000 are granted Catholic schools now, more demands from many sources will be made later on. The threat of political pressure by Protestant Churches was used.

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Now it would be futile to say that any line of reasoning advanced here would persuade a large number of our Protestant brethren in Ohio that the attitude taken by the council is erroneous. Nothing that we could write would secure for Catholic schools the assistance of which they are badly in need if the children attending them are to be protected against educational disadvantages of a material kind. But we do think that a great problem has now been brought into the forum of discussion, and we purpose to keep the argument going until at least a few more people see what it really involves. For ultimately, say what we may, the issue is clear: either the future America is to be reared without consciousness of religious values and in ignorance of devotion to religious objectives, or society must see to it that education spiritually motivated is in the main stream of the nation's pedagogical effort.

Would support of church schools, in the manner suggested by the Ohio bishops, imperil the present relations between the civil and the ecclesiastical power? The answer is surely, "No." The United States, either nationally or as a union of sovereign states, has never professed indifference to Christianity and has, by many and varied acts, testified to the rightness of the assumption that the American people believe in God and in Revelation. Every inaugural oath, every Thanksgiving Day Proclamation, every observance of Christmas, add one more bit of testimony to the sum accumulated during nearly two centuries. The day when separation goes any further will be a day when the addresses of Washington, Lincoln and Mr. Franklin D. Roosevelt seem to belong to a bygone age and civilization. In short, Church and State have reached in this country a formula of cooperation based on precedent.

The sole question, therefore, is whether a grant of money would alter the relationship between Church and State in any important way. At this point it is necessary to make a few distinctions. Were the clergy to seek financial aid for purely religious projects—e.g., the support of churches or the endowment of seminaries—they might undoubtedly be fairly accused of trying to change the status of ecclesiasticism in the United States. But if a scholarly priest applied for a position in the Congressional Library (assuming he were free to do so) and earned a salary there, it would be rather rattle-brained to assume that separation between Church and State was being threatened. The nation employs clergymen as chaplains; it has sometimes engaged Sisters as nurses. Numerous men enrolled in the Catholic or Protestant ministry have sought to get government assistance for moral or social projects in which they were interested—e.g., prohibition, a minimum wage, vocational guidance.

Education is not a purely religious project. No parochial school in the United States gathers children merely in order to have them attend Mass or learn the catechism. It seeks rather to train young people for life, giving them the counterpart of the intellectual and physical discipline taught in the public schools. If, in addition, the soul also is borne in mind, is elevated and informed according to the age-old recipes of the Church, surely no Protestant clergyman will complain. He may not like Catholic methods or teachings. The thought of Rome may give him a headache. But it would seem to us exceedingly odd if he openly declared himself unwilling to see children of his own or any other denomination get adequate spiritual instruction. The trouble is something else entirely. It is the persistent, traditional fear that the parochial school is not merely a building full of classrooms but a kind of drill-ground on which children are being taught to grow up, conquer America and oust the Protestants. Priests and Sisters cannot, therefore, be visualized as educators. They are rather something like recruiting sergeants to whom there still attaches the odium and distrust aroused in seventeenth-century England.

We think it about time for the Ohio Council of Churches to recover from this disease. Let us all—Catholic and Protestant—take a good look around. Are the flourishing organizations of today, from the numerical point of view, church organizations? Do the majority of Americans give a whoop not whether a pastor preaches on Sunday, but even and indeed whether the thing called Christianity exists or not? The answers are clear. And what is to blame? Surely in great measure the outmoded anxieties of a day long past, which send good Catholics and good Protestants to mount guard over issues which have as much bearing on contemporary life as the medicine of the ninth century. And surely also the failure of our educational system as a whole to afford sound Christian ethical teaching—a failure which has every sound estimator of the nation's moral future baffled and appalled.

Far from opposing Catholic education, which has fought valiantly for generations against odds, Protestant clergymen ought to join forces with us. We should be greatly pleased if in Ohio, or anywhere else for that matter, a group of them came out solidly for inter-denominational education subsidized by the state. None of us doubts in the least that the religious future of the Catholic Church in America will depend—at all events in its outward manifestations—upon the survival of Protestantism. If the churches which extend from Episcopalianism to Quakerism continue to flourish, there will be no need to worry greatly over a tidal-wave of irreligion. Does not the Protestant feel that way also, when he thinks matters over, about the Catholic faith? Why, then, should there be heard quarreling and dissension in the land?

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WEEK BY WEEK

THIS week THE COMMONWEAL introduces what is for it a new departure—a weekly survey of current events. The idea as such has been contributed by numerous readers who have expressed a need for, or at least an interest in, a "digest" something like the one now offered. We ourselves have considered the matter and experimented with it for a long while. Realizing how impossible it would be to restate in a few pages all the significant news being reported every day, we have tried to hit upon a formula in keeping with the traditional policies of the magazine and—we hope—not out of tune with the desires of our friends. There will be relative emphasis on religious events, and too the columns of the survey should afford opportunity to notice many things spiritual which would not (judged by the criterion of past experience) lend themselves to editorial treatment. But we shall also take due notice of the world at large, summarizing important happenings of a political, social or economic nature. Finally we shall try very particularly to select for the reader's benefit those occurrences of a cultural kind, be they addresses, writings or conferences, which seem to reflect or guide the thought of our age. It goes without saying that we shall be especially grateful for comment, positive or negative, on this new venture. We honestly feel that it is bound to improve as time goes on. And if anybody thinks he has a point of view which might help to speed up the improvement, may he be moved to report the glad tidings promptly.

Please Note!

A FEW explanations are in order. "Seven Days' Survey" will not editorialize. Estimates or opinions of developments in the news will be given, as heretofore, in the "Week by Week" column. The mere reporting of an address, for example, will not mean endorsement. We also ask the reader to note that the "Survey" is divided into three sections, separated from one another by asterisks. The first is a chronicle, listing the major events in Church, State and other countries. The second is devoted to general and in particular to cultural events, assembling items which seem to merit for one reason or other the attention of the modern citizen. "Cultural" is used here very broadly, applying to a political speech as well as to a new discussion of the Scriptures. The third section is reserved for sociological and economic developments. It ought to be added, no doubt, that the "Survey" as a whole is necessarily brief. We have not wished to alter in any essential way the form to which the magazine has been faithful from the beginning. There will be fewer editorials than heretofore, and somewhat less book reviewing. It is the same old COMMONWEAL, but—we hope—it will be in a position to render more service to more people.

RECENT discussion has made it quite clear that NIRA is by no means as important to or so clearly understood by the American people as are certain other "doctrines" of democracy, for example "freedom of the press." There is nothing about it for which any large number of persons would be eager to shout or die. Most men in business see only the way in which it affects them, and labor itself can be accused of trying to use the act more for the sake of gaining organization objectives than for the purpose of seeking a collective way out of present industrial chaos. In short, the experiment is now in a stage where, owing to the lack of widespread conviction, it can be shunted this way or that by sufficiently powerful groups. This is why General Johnson's statement that no step would be taken to renew the "licensing provision" (which endowed the President with power to put out of business anyone who "does not conform to such regulations as the President shall prescribe") is significant. Strategy suggests letting part of the acquired authority go rather than opening the way for possible congressional changes and extensions. The present Congress has demonstrated clearly that it is as pliable by strongly organized "interests" as its predecessors. To present NIRA for debate would therefore mean giving powerful lobbies, either of the right or the left, a chance to put their favorite ideas into law. We need an authoritative theory of NIRA and a good publicity campaign for it. If the idea does not become more popular than it is now, the end will be futility. Anybody who has looked at Washington political scenery these days knows that never before were the cohorts of wire and leg pulling so strongly entrenched. The President will need all his skill and the grace of God.

Plotting the Future

TWO ITEMS concerning Soviet Russia during the past week are worthy of some reflection. One was the landing in New York of the first Soviet ship to enter this port. Flying the red flag of the Union of Socialist Soviet Republics, and its main salon decorated with the legend in three languages, "Ahead to world's revolution," the ship put in with a cargo of Caucasian wine. As an interesting sign of the new order, the crew occupied the salon and, like the officers, each had a berth in what would ordinarily be the passengers' cabins. While this was very jolly for the crew and without question better than the accommodations of the foc'sle on ships of more traditional countries and manners,

Russian Notes

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the parallel is hardly as deadly as the proud proletarians seemed to think. For here, where were the passengers? And if there were passengers, would they occupy the foc'sle? This is a problem in the niceties of the provisions and attitude of the host for his guests, that the Soviet experiment has not even begun to solve; though no doubt the example might influence an improvement of the conditions in most foc'sles of traditional type that would be all to the good. Incidentally, the little group of elect young Communist sailors and stewardesses are reported to have been quite aloof and even insulting to a motley group of American "Reds" who were on hand to greet the vessel and asked to be allowed to go aboard and enjoy the privileges of fraternity. The other item came from Moscow and told of a number of letters from Russian students complaining that the exclusively utilitarian (in the narrow materialistic sense) and political propaganda education that they were receiving left them hungry "to know the history of human development" and something about the classics of world literature. *Konsomol Pravda,* organ of Communist youth, acknowledged a flood of such letters and in an editorial warmly agreed with their demands. We do not report these things in a spirit of cavilling but simply to call attention to problems which are not solved by throwing old things out the window.

FACED by two quandaries: one, that a convert to Catholicism does not especially wish to be distinguished as a convert for the rest of his life, but rather wishes to be simply Catholic; and, second, that what are erroneously sometimes called "born Catholics" and properly are distinguished—Cardinal Hayes has emphasized this point—as "cradle Catholics" do not see themselves as members of a Converts' League, this old and honorable association has been metamorphized. The National Catholic Converts' League of New York, therefore, is no more and in its place and closely resembling the original is the St. Paul's Guild, Inc. The original mission of the League will be carried on by the Guild; this is, lay Catholic Action to assist conversions to the Catholic faith. Saint Paul is well the patron and the prototype for the members of the Guild. The apostleship of the clergy to teach all peoples has been historically, and in every conception of right reason should be, aided actively and sympathetically by the faithful. First of all, there is the work of making information easy of access—and in cases where it is so desired, de-personalized. Then there is the work of making the newcomer, who has traveled the difficult road of spiritual pilgrimage, welcome as one of the company of the faithful. This is as natural and essential a work today as it was in the times of the catacombs, when the strength and belligerency of paganism was only slightly less and different than now. And finally, there is what Pope Pius XI has called, "a most delicate and exquisite charity," practical aid to convert ministers who by following the light of their convictions have sacrificed their means of livelihood and are themselves, and often for their families, in the direst need during a period of readjustment. A chaplain who will give his full time to the work of the Guild has been assigned to it by the Paulist Congregation. The League which has previously been national in its membership and has given by far the greater part of its aid outside of New York, will as the Guild continue to be a national society and seek to increase the number of those contributing to its mission.

The Company of Faith

ONLY the frivolous deride the beautician. Serious students know better. The economist knows that the sale of cosmetics runs annually into one of the topping figures of the world's trade. The social historian, tracing the tendency of humanity—notably, perhaps, though not exclusively, of women—to enhance existing or simulate non-existing charms, collects a museum of exhibits: the attars and unguents of vanished Orients, the paint-box of the Grecian girl, the tweezers wherewith the Roman exquisite plucked his arms smooth, the iron corselets of the Middle Ages, the patches and turreted tresses of the Age of Reason, the simples and complexion waters of our own colonial period. The philosopher gently scans his fellow man in this matter, seeing in these sometimes fantastic and pitiful efforts a true aspiration toward one of our immortal birthrights. Even the beautician's disregard of the maxim, "Ars celare artem," has earned him the warm defense, in our own day, of two such contrasting sages as Mr. Chesterton and Mr. Mencken. Hence we do not speak superciliously of him; we concede his function, honor his enterprise. But we beg leave to stop there. Learning, for instance, that he has been convening thirty thousand strong in New York from all over the world, to exchange ideas on improving what nature gave the species in the way of hair, skin, figures and fingernails, we applaud. But a shade of something else begins to tincture our good-will upon reading the oath—"beauty's pledge"—to which the 30,000 of him publicly and joyously subscribed. It begins with "apprenticeship to Venus" (which is none of our affair) and after some lines of similar tosh, closes with the lofty promise to serve beauty "in sickness and health, with or without recompense." We strongly doubt it. Let these good business people ply their trade, and leave the taking of altruistic oaths to the disciples of Hippocrates, who at least know what altruism is.

"Beauty's Pledge"

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SHALL AMERICANISM REMAIN?

By CLARENCE E. MARTIN

This article is in no way a reply to the article on the same subject by George N. Shuster published last week, for it is a quite independent argument, delivered in substance by its author originally as a nation-wide radio address. THE COMMONWEAL *considers it to be a strong and solidly reasoned presentation of the case against the proposed (so-called) Child Labor Amendment. Its distinguished author is taking an active part in arousing public opposition to the measure under discussion.—The Editors.*

THAT one may understand the so-called Child Labor Amendment, and its object, a superficial statement of its history is essential.

Part of the progressive legislation passed during the early part of this century was the act creating the Children's Bureau in Washington. Propaganda for the passage of this act was furnished by some of the maiden ladies resident in Hull House, Chicago, the then hotbed of radicalism in America. One of its active proponents afterward became the organizer of the nationalized children's colonies of the Soviet government, is today a Russian editor, and recently lectured in America. Two others of these ladies have headed the bureau, and one of them is in charge at the moment.

Some time after Congress created the bureau, its enlarged program contemplated national control of child education, labor, welfare, maternity and public nursing. Two of its early publications may well be noted: One was a republication of one of the papers of Madame Alexandra Kallantry, Lenin's first commissar of social welfare, charged with taking children from their parents and training them for the Soviet State in juvenile colonies (Children's Bureau Bulletin No. 57, issued in May, 1919). The other publication ("Standards of Child Welfare," Children's Bureau Publication No. 60, page 146) advocated the passage of an act by Congress providing for compulsory registration of pregnancy through local health offices.

The mother's welfare act was advocated by the bureau. The *Journal of the American Medical Association* is authority for the statement that, despite years of activity and millions of expenditure, not a single contribution to the field of maternal and infant hygiene has been proposed by it. (Beck, "Our Wonderland of Bureaucracy," 220.)

After two futile efforts had been made by Congress to enact a federal child labor law that would hold in the courts, the Eighteenth Amendment was ratified. These happenings created the proper congressional atmosphere, and brought comfort and cheer to the Communists and Socialists of America. It brought opportunity to the Children's Bureau and its friends. That opportunity was the submission of the so-called Child Labor Amendment, a similar but far broader grant of power to the national government than was the Prohibition Amendment.

The Senate report of the hearings thereon (pages 49, 91 and 94) gives the credit of drawing the amendment to Mrs. Florence Kelley Wischnewetsky, a sincere and ardent Socialist. An American, the divorced wife of a Russian Socialist, residing in Germany, Mrs. Kelley, upon her return to Chicago, where before her marriage she had been a member of the bar, was thoroughly competent for the task she undertook. She knew American constitutional law and its interpretation and the aims desired to be accomplished by the amendment. It follows:

> Section 1. The Congress shall have the power to limit, regulate and prohibit the labor of persons under eighteen years of age.
>
> Section 2. The power of the several states is unimpaired by this article, except that the operation of state law shall be suspended to the extent necessary to give effect to legislation enacted by the Congress.

Child labor implies a child of ten years laboring continuously for long hours at tasks beyond its capacity to its physical and moral detriment. Every American should revolt at the thought of child labor. It is inhuman. No laws can be too stringent to prevent it nor enforced too strictly to eliminate it. Its existence, in any form, is a blot upon the escutcheon of our civilization.

Every state in the union now has child employment statutes. Under their beneficent terms, children are not only prevented from laboring, but in most of them, school attendance is compulsory. The Conference of Commissioners on Uniform State Laws has recommended a model act, which has been passed by Congress and made applicable to the District of Columbia. The right of the states to legislate upon the subject is plain. The only limitation upon this right is that fundamental parental powers must not be disturbed (Meyer v. Nebraska, 262 U. S. 390).

Despite the existence of adequate legislation and enforcement by the states, many well-meaning enthusiasts are advocating the ratification of this amendment. I doubt, however, whether many of them are aware of its meaning or the extent of the powers that it is intended to confer upon Congress. The American Bar Association

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is opposed to its ratification. Although stressed in all propaganda, the word "child" was carefully eliminated from its phraseology, because that word has been construed by many courts to mean human beings under the age of puberty or about fifteen (see 11 C. J. 756, and cases cited). Therefore, it is apparent that, should the amendment be ratified, the age limit will be used.

When this amendment was submitted in 1924, five of the states ratified it, in twenty-six of the states it was rejected by both houses and in twelve of the states by one house. Five of the states took no action. It was assumed to be dead. Since the last election—for it was not an issue in any state, nor mentioned in any platform of the prevailing political party—the movement for its ratification has been revived. Some of the states, which previously rejected it, have attempted to change that action and ratify it. Assuming that it is still within that sphere called by the Supreme Court a "reasonable time" after submission, let us ascertain the necessity for federal legislation on the subject, and then the extent of the power asked.

According to the 1920 census, under which this amendment was submitted, there were about 40,000,000 people in this country under the age of eighteen. Of this number, 12,500,000 were between ten and fifteen years of age, inclusive. Of this latter number only 28,592 or not quite ¼ of 1 percent were working antagonistic to the terms of the federal law of 1917, which was about the same character of act now existing in most of the states.

In 1930, while the number increased to over 45,000,000 persons under eighteen, those "gainfully employed" decreased 37.1 percent under 1920. Or to put it another way, 8.5 percent of all persons of fifteen and under, which included farm boys, caddies and newsboys, legitimately employed and working after school hours, were "gainfully occupied" in 1920, while only 4.7 percent of the same number were so engaged in 1930.

We are always led to believe that it is the situation elsewhere that needs attention. The cotton mill of the South has been held up as the terrible curse of childhood. In 1920 the Census Bureau was able to find 404 children, less than sixteen, employed in North Carolina, South Carolina, Georgia and Alabama cotton mills, and 218 in all of the other states. The other states hear of the child labor condition in the West Virginia mines, a condition that is and for years has been nonexistent. So while we have been debating and discussing this question, what was once a real has become a phantom problem. Indeed, President Roosevelt, in his recent address to Congress, was able to report: "Child labor is abolished."

These are the facts, as briefly as can be stated. Why, then, the amendment?

Contrary to general belief, the amendment applies to agricultural and domestic labor, as well as every other exertion of the youth until he or she is eighteen. It applies to labor, whether one is employed or not. If ratified. Congress then will have the express power to adopt the character of legislation it desires to limit, regulate or prohibit such employment. The word "regulate" used in the commerce clause of the Constitution has been construed by the Supreme Court to mean the power "to foster, protect, control and restrain," as well as "to enact all appropriate legislation for the protection and advancement" of the subject. (See Mondon v. N. Y., N. H. & H. R. R. Co., 223 U. S. 1, and Texas & N. O. R. R. Co. v. Brotherhood of Railway Steamship Clerks, 281 U. S. 548). And, as every lawyer knows, under the implied power clause of the Constitution (clause 18, sec. 8, art. 1), Congress will have the right to pass all laws necessary and proper to carry into execution the powers expressely conferred. It is a fundamental principle of constitutional construction that what is implied is as much a part of the instrument as what is expressed. (In re Jasper Yarbough, 110 U. S. 651.)

Under the express power, too, Congress will have the right to take young men out of the labor market when the demand is low; it will give Congress the power to tell the farmer that his boys cannot help him gather the harvest—that he must employ others. Here is the interest of organized labor and here is where that interest ceases.

The interest of the Communist and the Socialist now begins. They are interested in the implied powers granted to Congress, which, of course, do not appear in words therein. Under those powers, Congress can take over the educational system of the country, and prescribe, through a federal bureau, educational methods and standards. Here is where nationalization of the child can be had, Communism taught, and where the state can be substituted for the parent. Here is where the registration of prospective mothers can be obtained; where so-called welfare can be urged; where hordes of federal agents and snoopers can be employed; where the sanctity of the home can be violated in the name of the law; where the children of the nation can be Russianized. Legislation under the Eighteenth Amendment is insignificant to the upheaval that exercise of these powers would bring to the mothers and fathers—to the homes of America.

Under it, military training can be made compulsory. Any activity that a future Congress may conceive, with relation to young people to the age of eighteen, can be required, regulated or prohibited. In other words, it is intended that Congress shall acquire over children the primary power parents now have and that its whim can be substituted for the will of the parent.

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I can sense the workings of your minds—that the subject has been overdrawn in this discussion; that only the express power therein mentioned is granted. Would that it were so! Others contend that Congress, even though it has the power, will not so act. But the right to do so is clear. The possible in government generally happens. It took Congress one hundred years to fully grasp its powers under the commerce clause; now the most important enactments are passed under this grant. And what better argument for this character of legislation can be had, than the grant of power to enact it?

If Congress does not intend to use them, why ask the grant of such powers? And why grant them? Proponents will say that four reasons exist therefor. First, the lack of adequate legislation and enforcement on the part of some of the states. All of the states now have proper legislation covering the ages generally recognized as subjects of protection. There is no charge that the state laws are not enforced. Second, the want of uniformity. Every household treats its problems in its own manner. So also the states. It is an element of sovereignty. Might we not also urge federal assumption of enforcement of the entire body of the criminal law, because various crimes are defined and punished in various ways in different portions of the country? Third, that our present theoretical form of government was an excellent one for a rural and undeveloped state of society through which we have successfully passed, and there must be not only uniformity but enlargement of the social functions of government. This is the argument of Socialists, sociologists and some law professors, who mistake state socialism for social justice. Fourth, the efficiency of the central government over that of the states and the assumption of the cost of enforcement by the national government. The federal establishment proved itself completely unable to enforce local police regulations under the Eighteenth Amendment, and finally gave up in disgust. Assumption of cost is a political delusion.

Senator King, of Utah, charged in the debate in the Senate that this was a Bolshevik effort to nationalize our children. He stated that, while in Moscow, the year previous, when he criticized child nationalization authorized by this amendment and practised by the Communist government—the only government on earth to do it—he was told that the Socialists of this country were back of the movement here, that our Constitution would be amended, and that the American government would soon be doing just what the Bolshevik government is doing in Russia. And Russia conceived the plan to substitute Communism and infidelity for the thought of God in the minds of little children.

Whatever arguments may be made by its defenders, the labor condition of youths of seventeen do not have to be regulated or prohibited by governmental action. There must be ulterior reasons. There are.

This proposed grant is not a proposed child employment amendment. It was not so intended. It is an ingenuous attempt to make children responsible to the national government instead of to their parents. Its language is too broad, too indefinite, too general, in the face of principles of well-known construction to suggest otherwise. It is an attack upon the family. It strikes a blow at the home. It is opposed to the ideals, the traditions, of our American institutions. Good-intentioned advocates, unconsciously, are substituting sentimental emotionalism for the realm of reason. Designing proposers of it are taking advantage of the centralizing tendency to authorize the enactment of socialistic laws. It is time to call a halt.

Moreover its adoption is but a step in the destruction of our republican form of government and the substitution of a social democracy. Adopt it and other amendments, nationalizing and socializing our governmental structure, will follow. Are we prepared to sponsor this character of change in our government? Shall we meet the issue now and prevent it from taking further tangible form? The American people are deeply and intensely imbued with a spirit of loyalty to their respective states and to the republic. Undoubtedly this insidious method of destruction has not become thoroughly manifest to them. By the ratification of this so-called Child Labor Amendment, we are but producing the weapon that will destroy our republic of today and substitute therefor a social democracy tomorrow. If it happens, it will be our fault; it can be none other.

Welcome, Sister Death

Some say thy touch is very cold;
  Well, if it is, why not?
Is it not meet to cool the brow
  Life's fever has made hot?

How do we know that thou art not
  A kindly, gentle nurse,
Who makes men better when we think
  And say they're growing worse?

To those who force themselves on thee
  Thou may'st indeed be rude;
For thou art not prepared for them,
  And yet they will intrude!

I will not urge nor coax thee, death;
  Thy coming-time's thine own.
But come thou soon or late for me,
  Thou'lt not depart alone.

W. P. Morrissey.

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CONSERVATIVE ATTITUDES[1]

By PHILIP BURNHAM

THIS article deals with the opinions on the new deal of three magazines: *Barron's Financial Weekly,* the London *Economist,* and *L'Économiste Français.* These were selected as representing a financial and presumably conservative point of view. In the analyses of all three a lift in the price level and an expansion of active credit appear as the twin foundations of the new deal. Therefore, in so far as it is possible to separate artificially these two elements from the whole complex, this paper will try to give the trend of criticism along these two lines. From their viewpoints it will follow the effort to make the money prices of commodities and securities go up; and the twofold effort, on the one hand, to increase the amount of loans for building machinery of production and permanently useful projects and even for purchasing directly consumable goods, and on the other, to bring about by speedy use, the conversion of these loans into active money.

The general policy of raising the price level is altogether condemned by *L'Économiste Français.* The editors are gratifyingly straightforward: "It is precisely the elevation of the price levels, for which the causes are numerous, that constitutes the present crisis and makes it persist." To prolong it artificially is to prolong the crisis artificially. They assert that the relatively high 1926 price level desired by the President must have been rather unsound to degenerate into the intoxication of 1928-1929, and the succeeding and remaining depression.

On July 1 they give the opinion that experience is teaching the new administration that the only possible way to raise the price level artificially is by means of monetary and credit inflation, which is a tragic way of finding out the radical error of considering money price and value the same thing. In three threatening articles, one of July 22 called "Planned Economy or the Varieties of State Socialism," one of August 12, and one of September 9 entitled "The House of Cards of Planned Economy," the editors show the inevitable sequence of controls that succeeds from the first simple attempts to raise prices by deliberate political action and ends with a developed variety of state socialism.

The proper relationship between wages and prices can only be hoped for as a result of the free play of the "natural" and "fundamental" economic law of supply and demand. So prices should now go down and seek out all latent demand within the country and all over the world. Interference with the price levels has nothing to do with what is definitely called "the only solution possible . . . to reduce debts in a very large proportion." The price level itself is not so important as the proportions allotted to the different elements of cost. The static, fixed charges should be lowered, and the "active costs," i. e., wages and profits, raised. Therefore, the acts of Congress and of the President, "in spite of their extensiveness, were only palliatives for a situation which, while persisting, was not ceasing to grow more aggravated."

Barron's criticisms are suggestive rather than at all definitive in character, and passing changes of mood and degrees of hopefulness often alter the whole tenor of comment. Most unfortunate for clear understanding, the very theory of a rise in price level is soon inextricably tangled with the idea of the regulated price index dollar, and of arbitrary price fixing by federal authority. There is a consistent implication, I believe, that other things being not too unequal, a higher price level would be highly appreciated. "The Trader" (a somewhat autonomous personality in the paper) starts his report of May 15: "Without deprecating in the least the tremendous good already accomplished by the lift in commodity and security prices. . . ." Likewise on the same day an editorial, "Employment, Wages, and Prices," proposes that prices must go up faster than wages in order to give industry profit sufficient for it to continue functioning.

These views are directly favorable to the Roosevelt thesis, but before the middle of April they were counteracted by several arguments directly opposed to it, in general and in detail. An actual rise in price would reduce foreign trade which is needed to drain away our surplus. Also, a rise would cut the purchasing power of deposits which serve the same purpose. And wages are said always to lag behind rising prices. The farm measure is particularly attacked, because it handles agriculture as a separated industry with autonomous price levels, and because of its radical methods. *Barron's* heartily dislikes the idea of a rigid and permanent price level, linked with, and really part of, a managed dollar. An editorial of July 17 says: "If we could attain it, and have it serve a useful purpose, we must not only resign ourselves to production control and economic isolation, but must also devise a practical technique for enforcing a control planned by individuals of exceeding wisdom." *Barron's* prefers not to go the necessary whole hog.

[1] In this article Mr. Burnham has reviewed conservative opinion as reflected in three periodicals. A later article will present a similar digest of left-wing thought.

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The most reiterated criticisms are something like the French, and are of a negative character. First it is held that there are a group of deflationary measures which should take precedence over price arrangements, and which are actually hindered by the latter. Then, as spring wears on, uncertain price levels are more and more attacked simply as being uncertain and therefore disturbing. From the end of summer, there are an increasing number of indirect demonstrations and explicit statements claiming that the current of recovery and the trend of the deliberate acts to raise prices are quite independent of each other. One of *Barron's* most stimulating and far-reaching ideas is vaguely presented in the January 29 issue: deliberate price regulation disrupts our producer-consumer relationships and alters radically the whole character of the market. *Barron's* likes no leap in the dark.

The London *Economist* is the one of these three magazines most sympathetic to the new deal and the policy of raising prices. On March 11 an article starts out: "The question of solvency, we suggest, is the touchstone of America's present crisis . . . the solvency problem has its origins simply in the catastrophic fall in the price level." On October 28 the *Economist* states that it agrees perfectly with the Roosevelt policy of raising prices, and beyond, "On the larger issue of the policy to be pursued once the price level has been restored, there is also a considerable measure of sympathy between the aims now proclaimed by Mr. Roosevelt and the conclusions of British economic thought. So far as the objects of his policy are concerned we find ourselves in substantial agreement with the President." The *Economist* objects to methods.

On April 1 the Farm Bill is first attacked, in the first important criticism. The proposal in the preamble to ensure that the same proportion of consumers' expenditures goes to farms as between 1909 and 1914, necessitates an independent, privileged farm policy with a distinct price level maintained by special methods. It "can be interpreted as an intention to deprive the community of all the benefits it has received since 1914 through the gradual increase of efficiency in agriculture." The untried methods of creating this special condition are considered just as bad as their purpose.

The *Economist* claims that the exchange depreciation of the dollar and the reduction of the gold ratio are not acts which by themselves tend to raise more than temporarily the general price level. In the first place money incomes must go up in order to bring the rise, and depreciation doesn't help them. The influence of imported goods which do have a higher price after depreciation is minute. And: "If the exchange is temporarily depressed, it may for the moment foster America's exports, but unless other countries can pay for them by selling to the United States, the result will merely be to depress world prices. Moreover, if America stages a great boom of commodity and stock prices, she will be faced with the problem of preventing an influx of capital . . . and this movement will raise, not lower, the exchange value of the dollar." The deflationary drag of relatively lower world prices England found impossible to overcome by herself, and the writer thinks the United States would also.

The third chief criticism concerns the difficulties and contradictions thrown in the way of a policy of higher prices by the NRA. In the beginning the theory of high wages as the lead to prosperity was the basis of the NRA, and that theory directly contradicts the other: that a price rise is the primary necessity. Although this conflict can be somewhat glossed over, the *Economist* seems to believe that except under the most fortunate possible conditions, it cannot work. It overlooks the fact that the depression's chief characteristic is that costs are already too high in relation to prices. Economic isolation is an inevitable result, and it is hard to estimate the possible effects of isolation, but they are certainly retrogressive and many. Also: "Any measure which increases industrial costs is bound to increase the 'spread' between the prices of what a farmer sells and what he buys." And should the NRA permit a rise in prices, would not these higher prices overcome the output restrictions of the NRA itself?

On August 19, however, the editors write: "Already the administration would appear to have realized that, if its policy is to succeed, prices must rise faster than money wages, and real wages accordingly be reduced." In order to keep industry producing at the high NRA costs, a price rise must be encouraged, confidence must be spread, and a suspicion of coming inflation kept abroad.

The credit policies of the new deal are judged with about the same favor as the price theories. *L'Économiste Français* disagrees altogether. Its firm stand for liquidation appears clearly already on March 18: "At any rate, it will be absolutely indispensable, just as one cuts off the dead branches in order to maintain the life of a tree, to allow those banks to fall into bankruptcy which have lacked acumen to the point of being completely ruined." The good rôle of governments in relation to its own money and credit is just as strict. On April 22 they describe it: "To establish a true and irreproachable equilibrium of the budget, to administer the funds rigidly, without expedients; to borrow only in order to employ usefully the capital that is lent it, and, finally, not to demand of the bank of issue advances of bank money which, little by little and then very speedily, create inflation and bring the situation to the

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brink of catastrophe." On April 15 our crisis is called altogether a credit crisis; debts cannot be paid. This paper wants to cut or foreclose those debts. On the contrary, the American policy is judged to be the raising of prices and holding off of liquidation, and *L'Économiste Français* does not like it.

In the fall issues, especially during September, the implications of Roosevelt's attempt to control price and credit are traced. The final effect is complete *étatisme*. With the government managing prices, production, conditions of labor, banking, and the enormous credit agencies created during the depression, the editors see the culmination of government control finally completed in the issuance of credit by the central government to the individual borrower. This is the logical apex of the new deal. It is, however, not the temporal conclusion, and during January of this year the editors are made more confused, but happier, by seeing in our government's actions and the President's words "dispositions more conciliating toward private initiative."

Barron's Financial Weekly was pleased with the early bank bills, "separating the sheep from the goats" and introducing conservators, the Economy Bill, apparently balancing the budget, and the sound technique used in getting funds for the government. It is a policy of liquidating and not carelessly expanding credit. But the April 10 issue, in an article on the farm measures, initiates a period of doubt caused by the tendencies toward expansion seen in those measures. From then until October, *Barron's* looks at the individual measures affecting credit distrustfully, but not yet with a general, determined viewpoint.

With fall its attitude grows stronger and more consistent. The issue of October 2, in an article "Why Bank Credit Does Not Respond," says no inflation will make credit flow; that strenuous liquidation is needed first to clean out the system. An editorial entitled "Credit Inflation" condemns the government's attempts at expansion through R.F.C. loans, A.A.A. loans, and the H.O.L.C. loans. "The Dangers of Credit Inflation" calls excessive government borrowing the open road to a condition worse than currency inflation. An editorial of November 20 says the way out of depression by expansion to the 1926 price levels is futile, and asks: "Isn't the extent of inflation of money and credit necessary to restore the 1926 price level likely to be nearer the $110,000,000,000 decline in national wealth than the generally discussed $300,000,000 of greenbacks?" With the coming of the Gold Bill this January, other worries gave way almost entirely before fear of a future "credit orgy." The base for credit was seen to be needlessly enlarged, and the control centralized and divorced from an able Federal Reserve System. Only a practical hope based on a belief that Roosevelt was planning to "taper off" and concentrate more on recovery and less on reform, lightened that mood of theoretic worry.

The London *Economist* believes in a properly effected expansion of credit as a fundamental means to revival. It indicates (August 26) "the administration is being impelled to admit that credit expansion is after all the best method of increasing consumers' income"—a prerequisite to the functioning of the new deal. In October the alternatives are presented of rank money inflation and "a return to orthodoxy" relying on the "undoubtedly powerful influences of world recovery, credit expansion, and public works schemes." In December, an editorial maintains: "The aim of economic statesmanship in the United States should not be to create fresh supplies of money, which is already abundant, but to induce a more active flow of the streams of credit and currency. . . ."

Some of the early measures of the Roosevelt régime, such as the farm laws, the direct expenditure plans, and the spasmodic uses of the R.F.C., contained the potentiality of credit expansion. But on July 29, "It is impossible to describe the credit phenomena which have yet appeared as 'inflation.'" By September, however, the administration was seen to be forcing out credit to industry by the pressure of the R.F.C. Indeed, bank credit was used in such a manner that the question is asked: "Is the NRA, in combination with the devaluing of the dollar, simply going to put down the mighty banker from his seat in order to exalt the mighty industrialist and merchant in his place?" By November the *Economist* claims to see the A.A.A. and the H.O.L.C. and the borrowing of the government for direct spending expanding credit to an appreciable extent, and the December rise is attributed partly to this policy.

The *Economist* views with the utmost alarm the measures concerning credit taken during the first month of this year. The January set-up seemed to leave untouched the problem of immediate *use* of credit. The credit base was purposelessly and gigantically expanded. The Federal Reserve System was made an agency of the Treasury, and the borrower was made controller of credit. No adequate regulatory medium was instituted, so while immediate benefits were not achieved, the road to a disastrous future credit inflation was left open. At the end of January the *Economist,* like the other two magazines, believed the new deal was fading in the violence of its innovation. The first few weeks of the present Congress were a hiatus in the development of policy. Money and the budget were the focus of attention and their character and effectiveness were still unclear. The three weeklies here dealt with felt a tendency toward normalcy in the air, but on paper they could still only see questions.

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ON KILLING TWO BIRDS

By FRANCIS P. DONNELLY

I DO NOT know of any historical evidence to show that the killing of two birds with one stone is a solidly established fact. The saying, however, probably voices the dream of an ambitious lad with a slingshot. If certain observations of contemporary education are not deceptive, this proverbial description of successful marksmanship is laying its flattering unction to magisterial souls. Dr. Eliot of elective fame seems to have made the widest application of the proverb. According to his educational philosophy, hammering, chopping and doubtless chiseling could educate any and all powers of the student. Manual training, he argued, was man training, and the graduate who went from school with, say, a tack-hammer eye, carried with him sundry birds bagged by the same hammer. Trade schools entertain the fond delusion that while students are instructed in a trade, they acquire an educated mind. The football coaches do not appear to be sufficiently alive to their opportunities. They might well demand a modest increase in salary by inviting close attention to their courses in botany, when tackled players bite the roots of grass, or in road-building, when a squad macadamizes the man with the ball. "Field botany with football" is a two-bird course with a fine slogan.

The application of this killing principle to the field of literature is far more interesting. A short time ago a school teacher wrote a letter of protest to a newspaper which had failed to record the fact that the writer of the letter was the first one in all history who had brought the daily newspaper into school. He moved that the budget be held up until all schools were provided with dailies. These cheap texts will not only teach English, but stock the student's larder with varied game: art from the colored comics, politics from cartoons, and zoology and anatomy from Tarzan serials. The most obvious advantage of the method is the huge supply of information, always new and always changing. History has an incorrigible way of being true, permanent and dull. To get fresher news, let me amend the above proposal and have the family radio tune in on the broadcast of current events, and then both schools and teachers could be dispensed with. I claim the credit of being the first to propose this wholesale bird-killing.

Is not, however, our teacher mistaken in his priority claim? I have always thought that our disinterested circulation managers, zealous for the advancement of English, were the first to introduce the press of the day to the halls of learning. Every mail brings glowing prospects of the future of our language through class use of papers and periodicals. For wearied teachers, who have no leisure to select and arrange, enterprising publishers, eager for the improvement of the language and for the full education of our children, will digest the contents of temporary classics. Trade schools produce graduates who, in after life, find their machinery and fashions antiquated and useless, but graduates of the press school have better hopes for their future. Magazines and newspapers are of no value for many years, but after a century when other sources are unavailable, they become precious. Old graduates will have something to live for.

College teachers, too, are armed to kill two birds with one stone. They have despaired of teaching the classics of even their own language. No shreds or gleanings of history, biography, collateral erudition, are left even for prospective doctoral theses. The artistic approach to literature with appreciation and composition is old-fashioned and largely disused. Students, however, must be kept awake. There is the current best seller with all the advantages of the classic and the added advantage to the undergraduate of being able by the said best seller to overawe his coeducational friend in the high school. Happily the recent novelists are beginning to cope with this adverse situation of college teachers of literature, and there are signs that sympathetic authors will supply books large enough to last through four years of college.

There is a final phase of these educational short-cuts which cannot be treated with ironical levity. Not any commercial reason or resort to distraction as a substitute for interest, but rather a praiseworthy zeal, actuates some teachers in wishing to do double work with one instrument. These teachers appear to be modern followers of the Abbé Gaume. In 1835 the Abbé began the controversy associated with his name. He argued for Christian classics which would teach Latin and Greek and at the same time instruct in religion. The controversy brought out many publications while it raged. The defenders of the Greek and Roman classics made out an unanswerable case from history and cited the words of Saint Augustine, who styled Julian the Apostate one of the great persecutors of the Church simply because he closed to the Christians the schools where Saint Basil and Saint Gregory and Saint Chrysostom and, in fact, all the Fathers learned their language.

It is not likely, however, that there will be a renewal of the Gaume controversy. Latin study is going the way of Greek in schools and colleges.

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For adventitious interest there are no Latin novels, and Latin newspapers are not particularly exciting. Latin elementary textbooks are making desperate efforts to supply the interest once provided by the teacher when Latin was taught. Latin in college is rapidly approaching the state of Greek, Sanskrit and Hittite. The Abbé Gaume would not have to worry today about reading Greek and Latin pagans or advocate learning a language and improving faith and morals in one and the same course. That particular stone has almost ceased its hunting career. Yet for the few Latin students still left there are some disciples of the good Abbé with us.

The interest in the Middle Ages, early and late, was never greater than today. This is not the place to discuss the causes of so marvelous and encouraging a tendency. "No reasonably informed person," says Professor Laistner of Cornell in "Thought and Letters in Western Europe," "any longer believes in the 'Dark Ages'—a prolonged period of hopeless barbarism succeeding on the fall of the Western Empire." The professor proceeds to show that the appellation "dark" belongs rather to our ignorance than to medieval ages. Historians, special magazines, critical editions of the Fathers and theologians and philosophers, excellent doctoral dissertations and even organized societies, have all concurred in removing every disparagement from the term medieval and have revealed a civilization which had been buried as deep in prejudice as the Mycenian and Sumerian civilizations were buried in their cities and graves.

In the wake of this enthusiastic revival there arises here and there a whisper of killing two birds. The student of Chaucer who has toiled at a dissertation will desire to share with all students his garnered and gleaned information. The better the dissertation, the more enthusiastic the dissertator. In their enthusiasm these excellent doctors, of whose work America can well be proud, if I may judge of all by what I have read, may be inclined to forget that studies quite proper in a university for scientific purposes are not the effective mediums always for mastering in school or college the fine art of language. Possibly as a result of many splendid studies the texts of Christian writers may have in time the rich and satisfactory commentary and the judicious appreciation that centuries of scholars have given to the classics of Greece and Rome. But as yet even the grammatical difficulties of the Greek and Latin Fathers, as I have reason to know from experience, have not been solved and put at our disposal.

The student who is asked to aim at two birds is likely to miss both. It is hard enough to get results when the energies of the class are not divided, but there is enough departmentalism in courses already without making mental departments in the actual study of the art of literature. The Christian classics did not exhaust the ancient springs from which they drew abundantly. The sermons of Saint Leo have the grandeur of Cicero, but it is a grandeur unrelieved. The lyricism of Saint Bernard is too lyrical for prose. The gorgeous coloring of Saint Chrysostom is at times Asiatic, and the learned Saint Basil is quite profoundly learned. The most enraptured botanist will not botanize on his mother's grave but think of her, and the language teacher will most probably let the fine echoes of classicism in the Fathers be silenced, dwelling the rather upon the religious sense and permitting the beauties of art to take flight untouched by the patristic missile. The Christians who lived when ancient paganism was a menace, protested against the loss or obscuring of the ideals in the literature they themselves saved and transmitted to us. They welcomed the highest in literature as in architecture, painting, sculpture, music and in all the arts. They saw with Tertullian the *anima naturaliter Christiana* shining through error in the art of paganism, and they obscured not a single ray coming from Christian natures. Our schools must continue to be the homes of ideals and of attested classics approximating those ideals. Energies must not be divided by any specious pretext but must be centered and focused on what is ever the best. Students should not even for the loftiest motives, much less for the distractions of inept teaching, be made the targets of any mythical gunnery.

For a Sick Mind

Sick mind, that in proud heaviness
  Envies the happy brute,
Bewail no more your own unique distress!
  Does the bear wish himself the root
    He digs for? Guess!

The rose, the imperial butterfly,
  Hear no lark heavenward sing.
With millions of insentients hourly die
  Gold throat, hued breast, and dewy wing:
    Enskied—no sky!

Love? When the spider eats her mate!
  When disembowels the bee
The amorous drone! If those of nobler fate
  Have kindness, yet to ecstasy
    Stands barred their gate.

For man alone the world is lit
  With quivering hints of God:
No mind but yours is furnished with the wit
  To code the symbols of the sod—
    Heaven over it.

THEODORE MAYNARD.

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NEW DEAL AND SOCIAL JUSTICE[1]

By JOHN A. RYAN

IN HIS very able commentary on "Quadragesimo Anno," entitled "Die Soziale Enzyklika," the Reverend Othmar von Nell-Breuning, S. J., says that this encyclical "has made 'social justice' at home in Catholic theology, has, so to speak, canonized the concept." To be sure, the idea of social justice is not new in Catholic social teaching, but the phrase itself was used only rarely prior to the appearance of "Quadragesimo Anno." A short definition of social justice would be: Just treatment for every class in the community, particularly the working classes. Pius XI uses and applies the expression in many places; for example, in discussing just wages, just interest, the rights and duties of property, and in describing the nature of the new social order which he sets forth. Social justice, he says, must permeate "all the institutions of public and social life, and must build up a juridical and social order capable of pervading all economic activity." This then is the all-embracing and fundamental Catholic social principle.

The most helpful way of comparing the new deal with Catholic social principles will be to consider briefly the main elements of the former and then examine them in the light of the appropriate principles and implications of social justice. Inasmuch as the new deal may be viewed as a program of recovery from the depression and as a system of social reform to outlast the process of recovery, we may conveniently divide our discussion accordingly. We take up first the legislative measures that aim at bringing about recovery.

I. Economic Recovery

The primary object of these enactments is to provide employment as rapidly as possible for our vast army of unemployed. That aim is obviously in close harmony with the demands of social justice. While "Quadragesimo Anno" does not offer any specific remedy for this evil, it declares that the widespread and long-continued unemployment of the industrial depression "is a dreadful scourge," and that wages should be so adjusted "as to offer to the greatest number opportunities of employment." The measures adopted by Congress to remove or lessen this great scourge are quite definitely authorized by the great principle stated by Pope Leo XIII in "Rerum Novarum": "Whenever the general interest or any particular class suffers or is threatened with evil which can in no other way be met or prevented, it is the duty of the State to intervene." Hence the construction of public works and the reduction of the working week specified in the various industrial codes under the NRA, are in exact agreement with Catholic social principles.

The policy of fixing minimum wages in the codes is likewise demanded by social justice; for it aims at justice to that very large section of the community known as wage earners. Pius XI reaffirmed and amplified Pope Leo's declaration that the wage earner should receive decent remuneration. Pope Leo spoke of reasonable and frugal comfort for the worker; Pope Pius demanded "ample sufficiency" for the worker and his family. While the minimum rates actually set in the codes do not reach the level demanded in "Quadragesimo Anno," they do recognize the ethical principle of a decent minimum as against a minimum fixed by "free" contract and the higgling of the market.

Another object of the new deal legislation is the prevention of unfair competition. In a recent address, Donald Richberg declared that the industrial codes leave individuals free to make profits so long as they practise fair competition, and fair competition, he continued, means justice not only to competing business men but to the wage earners. Neither Mr. Richberg nor any other official of the NRA has denounced unfair competition in stronger terms than has Pius XI in "Quadragesimo Anno." Limitless free competition, says the Holy Father, "permits the survival of those only who are the strongest, which often means those who fight most relentlessly, who pay the least heed to the dictates of conscience."

Another aim of the new deal is to prevent business men from receiving excessive profits. When he signed the National Industrial Recovery Act, President Roosevelt pleaded for the postponement of full initial profits, at least for the first critical months. A few weeks ago Secretary Wallace declared: "It is exceedingly important that business men never take again as large a percentage of the national income for profits and surpluses if our recovery is to be made permanent." Donald Richberg demands "the lowest possible compensation for the use of money and property that will induce all necessary investment." The latter formula might be regarded as a specific expression of the general principle laid down in "Quadragesimo Anno," that the proper share of capital is determined entirely by the demands of social justice. Therefore, if 2 percent interest on capital is sufficient to provide all the instruments of production that society needs, 2 percent is a fair return. There is no sacredness to 6 percent.

[1] This is the second of a series of papers on the general topic of the new deal and Catholic social principle.

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The owner of capital can claim as a right only that rate of interest compatible with the common good.

Section 7a of the National Industrial Recovery Act gives adequate legal recognition for the first time to the moral right of labor to organize. This is in close agreement with the principle laid down by Pope Leo XIII and reaffirmed by Pope Pius XI, to the effect that workingmen's associations should be so organized as to enable the worker to better his position to the utmost in body, mind and property.

The National Industrial Recovery Act provides machinery for raising the prices of farm products. The object is to establish a parity between these prices and the prices received by other economic classes for their products. As stated by Pope Pius XI, there should be "a reasonable relationship between the prices obtained for the products of the various economic groups, agrarian, industrial, et cetera." Where this harmonious proportion is maintained, he continues, "men's various economic activities combine and unite into one single organism and become members of a common body, lending each other mutual help and service."

The monetary policies adopted by the National Administration seek to attain and maintain the general level of prices which prevailed in 1926. Were this brought about, hundreds of thousands would be enabled to pay their debts and save their homes and properties from foreclosure and bankruptcy. They would discharge their indebtedness in money having something like the same purchasing power as the money that they had borrowed. If prices could be kept stable after the 1926 level is finally reached, new loans could be made and repaid on a fairer basis than has ever been possible before. Neither debtor nor creditor would lose through mere changes in the purchasing power of money. These conditions would bring about a larger measure of social justice.

The last element of the Recovery Program that we shall consider is that which is concerned with slum clearance and the provision of decent dwellings for the low-income workers. Of course, this will take a long time to realize and will require billions of dollars of public money in loans and outright expenditures. Nevertheless, it is in conformity with the great principle quoted above from "Rerum Novarum." Inadequate housing is a moral and social pestilence in these United States. Apparently it cannot or will not be mitigated or eliminated by private capital. The returns by way of interest and profits are not sufficiently attractive. Therefore, there is nothing left but public action and public expenditure, which means federal action and federal expenditure.

II. Economic Reconstruction

Turning now to the question of economic reform or reconstruction, we can lay down as certain the proposition that another depression will inevitably come within a few years unless fundamental and comprehensive measures are adopted to maintain whatever degree of recovery is achieved. Excessive investment, superfluous producing capacity and inadequate consuming power in the hands of the masses would again set in motion all the familiar phenomena which produce industrial recession. Happily these dangers are realized by many industrialists, by all labor leaders and by some of the most influential members of Congress and of the National Administration. They see the necessity of continuing indefinitely the organization and control of industry set up by the NRA, and of extending the National Industrial Recovery Act far beyond July 1, 1935. The codes of fair practise with their maximum hours, minimum wages and all the other regulatory features must become permanently imbedded in our political and industrial system.

The accord between this program and the principles of "Quadragesimo Anno" is easily perceived. Permanent regulation of industry by the codes and the NRA implies the complete rejection of the laissez-faire, economic liberalism and so-called rugged individualism. President Roosevelt and the most enlightened members of his Cabinet are aware of these implications, and they have frequently declared that an end must be made of unlimited competition and corporate domination. Pope Pius XI has denounced individualism, liberalism, unlimited competition and the threefold concentration of economic power. In the place of the old order he would set up a new juridical and social order pervading all economic activity and imbued with the spirit of justice.

While the industrial associations and codes of fair competition established under the NRA do not comply fully with the requirements of the occupational group organization demanded by Pope Pius XI, they could easily be brought into substantial conformity therewith. The principal additions required for this purpose would be full participation by labor in drawing up and administering the codes, and labor sharing in management, profits and ownership.

The activities and aims of the new deal point inevitably to heavy taxation of large incomes and inheritances. A considerable increase of taxes will be necessary to meet the interest on and amortization of the bonds issued to finance public works and the other expenditures of the Recovery Program. High taxes on incomes and inheritances will be required for another reason, which is not yet generally appreciated; that is, to prevent excessive investment and the creation of superfluous instruments of production. Practically all of those excesses can be traced to large corporate and individual incomes and savings. If

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a considerable part of the excess is taken by the government through taxes for expenditures upon public works and all sorts of services and goods which enrich the common life, employment will be provided for millions who can never again hope to find a place in the operations of industry. Our automatic machines and our mass production methods have made these millions of workers permanently superfluous.

This proposal is in evident harmony with Catholic principles. As a fiscal measure, it complies with the well-known principle that taxes should be levied in proportion to ability to pay. As a social program, it safeguards in a fundamental and comprehensive way the common good. If all workers can be kept employed at good wages, general prosperity will be assured. The Holy Father says that men's superfluous incomes are subject to "grave obligations of charity, beneficence and liberality"; that constantly increasing wealth "must be so distributed amongst the various individuals and classes of society that the common good of all be thereby promoted"; and that the distribution of goods "must be brought into conformity with the demands of the common good and social justice." A better distribution through taxation and expenditure for employment on public works and institutions seems to provide in our society the most practical way of realizing the ends laid down by the Holy Father.

The social order envisioned by the new deal resembles that demanded by Pope Pius XI in a still more fundamental way than has thus far been considered. It implies an economic system that is neither individualism nor socialism. It assumes the abolition of the anarchy and manifold injustices of the former and avoids the political despotism and economic inefficiency of the latter. It would provide the maximum attainable measure of self-government by the industries themselves. If it gives labor full participation in the codes it will ensure the maximum of industrial democracy. It would reserve to the state the functions which, in the words of Pope Pius XI "the state alone can effectively perform," namely, "directing, watching, stimulating and restraining as circumstances suggest or necessity demands." In a word, this social order would provide a *via media*, perhaps the only possible *via media* between capitalism and Communism.

Bookplate

Read me, ere age
Blot out this line.
Then will thy page,
Secure and whole
Though flaked like mine,
Pray for my soul,
And mine for thine.

J. V. CUNNINGHAM.

SNOW IN CALABRIA

By GOUVERNEUR PAULDING

WE WERE in a snow storm above Serra San Bruno. An hour earlier we had been in orange groves with the golden fruit hanging on the trees. It was late spring. Now we were climbing through forests of oak trees and pines to the sharp ridge of mountains that divides the Tyrrhenian from the Ionian Sea. The snow fell so thick that the wipers on the windshield could not move it. We followed the road by the trees. You would come to a turn and you would guess where the road was because you knew what turns do when you are going up a steep hill in second. I could not remember seeing snow ever get so deep on a road so fast. There was no one on the road, no houses, nothing Italian. And we were very happy there in the snow storm. Everything was clean and cold in the woods and when we stopped the car there was silence. It is strange how snow and the country seem to fit together, how peaceful snow is falling among trees.

When we started down the other slope of the mountain the snow stopped falling and very soon through breaks in the clouds, far down across ravines, you could see the road winding, then lost from sight, then a bit of it straight, then a ruined Norman fort with the roofs of some houses reflecting the light, and beyond them, brighter than the sky, a long still strip of the Ionian Sea.

There were four of us, French, Italian, Swiss and American, and we were perfectly happy together. We were not asking for each other's colonies; we had no uniforms; we had no guns; we were, a little sadly in this age of false certainties, non-political. We traveled south looking at Greek ruins, Byzantine churches, children's colonies, anti-malarial dispensaries. We wanted to find out something about this neglected end of Italy. The Greeks had traded here, built important cities, temples, ports, and had disappeared, driven out by Rome. The Normans had ruled from Sicily, the pirates had raided from Africa, the Spaniards had ruled from Naples. Paul Louis Courrier on a vague and desolately futile mission had taken part here in the most imbecile by-product of Napoleon's ambition and had expressed in perfect prose his irritated distaste for guerilla warfare. Then, for a time, the Bourbons were in charge of misgovernment.

One studied the Greek period mainly through archeology; all the rest belonged to modern history; but what remained in the mind was a long cruel story of oppression, plunder and conquest by foreigners and the unorganized and desperate revolt of the Calabrians. This legitimate revolt generally was called brigandage, the Calabrians rarely having those insignia of rank which give the right to murder. To add to their bad reputation they were poor: part of the year the sun burned everything dry; part of the year torrential rain washed everything away. From time to time there were the earthquakes. But they were such a fine people, so dignified, that only a man like Zanotti, our Italian companion, who had worked for them most of his life, had the moral right to drive through their country and look at it.

Three days after the snow storm we were in a sail

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boat off Croton. There was hardly a breath of air; it was cool in the morning but it grew very hot during the day. We took turns with the fisherman pushing a heavy oar, standing up, facing forward, taking a slow step forward with each stroke, and then back, leaning on the oar with the body to raise it out of the water and bring it back. You can handle a heavy oar that way and only a heavy oar is any use in a big fishing boat. After an hour there was enough of a breeze to fill the sail and we lay in the shade of the sail and after a while none of us spoke and the fisherman sat at the tiller and all you could hear was the slap of the water against the boat and the rubbing of the mast where it was braced.

We landed at noon at Cape Nao to see the ruins of the Temple of Hera Lacinia, one of the greatest and richest that the Greeks had built in Calabria. There remained but one column, solitary and perfect, standing on the cape above the sea. But you could follow the ground plan of the temple and could touch the stones and argue about how the structure must have been. The sea had cut deep into the cape where the temple stood and when you climbed down on the rocks you could dig out of the exposed and crumbling face of the cliff fragments of Greek vases with their delicate and precise curves and design. After the tormented history of the modern Calabrians the Greeks seemed to you to have disappeared by some sort of natural process very long ago and painlessly. Death of course was a natural process but whether painless or not you did not know. Practically nothing remained of the temple; nothing at all remained of the people who built it. Death so remote in time had no meaning at all. We sat there in the hot sun amid the ruins of the temple and thought of the death of nations, and death no longer meant anything to us.

We had to cross the mountains again on our way back to Naples. At first we ran many miles through wooded valleys and fields. Then we began to climb and there was only pasture land and the hills above grew bare and from time to time we could see the higher mountains. In some towns when you drive in at one end there are two or three streets leading out from the square and you cannot know which one to take. We came into Mormanno and had to stop to ask. There were so many people in the square that we looked for a market but there was no market and there were no flags as there should have been if it had been a holiday. The people surged toward us when we asked the way, as if they thought we might have brought news that they wanted to hear. But as soon as they had pointed the way, we started again and they stood there all staring after us. The fact that we were foreigners did not seem to explain their manner.

Where we had crossed the mountains before, the road at the top had passed through forests, and the trees that sheltered us from the wind had made the snow peaceful and quiet. Now where we were crossing there were no trees save occasional groups in the folds of the mountain. And the snow that was still there from the storm showed that there had been a high wind in the storm for it lay in patches blown hard against the steep walls of stone. Just before we reached the pass we saw a line of cars standing empty by the side of the road and a group of drivers were standing by them. A French hydroplane flying from Greece to Marseilles had been forced down in the storm five days ago the drivers said. It had been a very severe storm. Had we run into it? Yes we had. The drivers pointed up at the mountain. For five days they had searched for the plane, squads all over the mountains, and they had found it today.

There were three survivors they said who had been up there for five days, but five had been killed when the plane fell. One of the dead was an American and he had taken two days to die under the plane while the three who were waiting there beside it listened to him and could not reach him. They did not know whether the rescue party would bring down the bodies today. They had been told to wait. There was a path only part of the way. It was luck that they had found the plane at all. The plane had nearly cleared the mountain, but flying blind in the snow it had lost height and a sudden downward blast of wind had crashed it into the rocks and snow. No we could not go up; it would be night before we got there, if we did not get lost, and the authorities were up there and the militia. We drove up the last bit of the pass, down the other side of the mountain and then through rolling country for eighty miles into Naples.

I do not know what you do when you have been very happy in a snow storm and then happy in the bright hot sun looking at stones and talking of dead civilizations and happy sailing in a fishing boat, and when you learn that the same storm that pleased you so killed men a few miles away and that for five days others sat in the bright sunlight with the dead in the mountain wondering if they ever would be found. We were tired when we reached Naples and we slept.

The next afternoon we went down to the port. There is a barrier there with a gate guarded by militia so that you cannot go onto the quay. We stood by the barrier and watched a British ship, the Alcantara Star, that had touched at Naples to let its tourists go to see how people had died, burned or choked to death, at Pompeii. Sunset came and two sailors lowered the flag at the stern while an officer saluted and somewhere on the ship a bugle blew. I suppose it combined the salute to the flag with a call to dress for dinner. The English do that well. We stayed by the barrier while it grew dark, as people do in every port watching a ship that is about to sail. Presently two Englishmen in dinner coats leaned over the rail, smoking, waiting for the cocktail hour. There was a man selling flowers on the dock but everybody was already aboard and he stood there with his flowers watching the ship.

Then an army truck drove through the gate. On it were five long wooden cases. It drove over to the customs house just opposite the Alcantara Star. People took off their hats as it passed. Workmen carried the cases into the building. They had hung a black drapery over the door. A car drove up with some Italian officers. They saluted the cases and then stood talking: what was there else to do? Presently the man with the flowers carried his baskets to a shed behind the customs house to wait there for the next day.

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SEVEN DAYS' SURVEY[1]

The Church.—One hundred thousand pilgrims assembled in Rome, many in characteristic national costumes, applauded Pope Pius XI on Easter Sunday and received his blessing. The Holy Father also presided at the canonization of Blessed Don Bosco (1815-1888), founder of the Salesian Order. On Easter Monday the Pope officiated at the closing of the Holy Door in St. Peter's Basilica, bringing to an end the Holy Year, although its spiritual benefits are to be extended to the whole Catholic world until the Sunday after Easter in 1935. * * * An enterprising English correspondent has discovered that there are 1,228 churches in the world named in honor of Saint Patrick; 92 are non-Catholic, some dating back to pre-Reformation times. There are 584 churches dedicated to Saint Patrick in the United States, which has only one diocese without a Church of St. Patrick. * * * An American priest, Reverend Leopold Braun, A. A., is now saying daily Mass at the French Catholic church, which with two Polish churches ministers to the needs of the Catholics, in Moscow. The report states that Father Braun goes about freely in his clerical suit and Roman collar—a sight unknown for many years in Russia. * * * The new Constitution of Brazil, just submitted to the National Legislative Assembly, contains virtually every provision desired by Brazilian Catholics. Among these are religious instruction in public schools, indissolubility of marriage, the giving of civil effect to religious marriage (obviating the necessity of civil marriage) and provisions for army, navy and government-institution chaplains. * * * Less than ½ of 1 percent of the 250,000 primary-school children of Alsace-Lorraine have been absent from religious instruction, despite legislation permitting parents who wish it, to have them excused. * * * Banned in 1932 and 1933 by the Spanish government, the Holy Week processions have taken place in Seville and throughout Andalusia. In Seville the forty Catholic lay brotherhoods, in tall, conical hoods and long, simple gowns of brilliant hues or the shining breastplates, shields and helmets of Roman soldiers, accompanied their portable altars through the streets to the great cathedral.

The Nation.—The United States Steel Corporation, which last year was operating at 14.8 percent of capacity, was during the corresponding week this year operating at 40 percent, declared Myron C. Taylor, chairman of the board, at the annual stockholders' meeting. "I believe that the great industrial movement which has been carried on through the NRA," he said, "has been of service to the country and its various communities." The benefits he ascribed to the efforts to stabilize industry and eliminate unsound practises. Nevertheless he is strongly opposed to making the NRA permanent. * * * Subjecting 850 Buffaloans to injections of fly fuzz, Dr. Salvatore Parlato of the Buffalo Eye, Ear, Nose and Throat Infirmary found that 43 of them developed "hay fever." By injections, however, immunization up to 90 percent and never less than 70 percent was established, according to the doctor's article in the *Journal of the American Medical Association.* Rug dust, dandruff from mice and horses, have been isolated as other causes of hay fever; but most victims of this summer plague are subject to the pollen of ragweed. Immunization depends on finding the particular irritant to which the sufferer reacts. * * * The much-criticized Fletcher-Rayburn bill to regulate the security markets received in quick succession the endorsements of Secretary of the Treasury Morgenthau, Governor of the Federal Reserve, Eugene Black, and President Roosevelt, who said that it "seems to meet minimum requirements." New York Stock Exchange seats, which in 1929 sold for $625,000, and a month ago for $190,000, dropped below $100,000. * * * In Chicago a new type of airplane called the "parachute plane" with a great round saucer in place of the conventional wing, climbed at 45 degrees with only a 110-horsepower motor, flew straightaway 135 miles an hour and "squashed" down at 25 miles an hour, coming to a halt within a few feet of the point of landing.

The Wide World.—Budgets balance in Britain, a slogan worthy of Winston Churchill, has become a plain matter of fact under Neville Chamberlain. The nation took in somewhat more than £724,000,000 and spent considerably less than £694,000,000. But though the margin of improvement is encouraging, many see the future governed by pleas for lower taxes (they have been very high), more relief allowances (they have been clipped close) and increased expenditures for army, navy and air fleet. * * * The German budget plans for 1934 feature increased allowances for the army, the navy and aviation. Noteworthy is the grant of 250,000 marks to the "storm troopers." Most observers take this to indicate that the well-known Nazi organizations have become recognized parts of the national staff. Among the indicated sources of revenue are liquidation of federal property and the sale of stock in the Reichsbahn. * * * Reichsbischof Ludwig Mueller offered peace to his opponents in the German Lutheran Church provided they "surrender unconditionally." He expressed himself unalterably opposed to "politics" in religion. "Nothing cures the itch for church politics like a visit to the sick," he declared. But there was no announcement of the Reichsbischof's own itinerary through hospitals. * * * Mr. William W. McDowell, new United States Minister to Ireland, was given a rousing welcome in Dublin. His escort was a troop of cavalry; fifteen guns were fired in his honor. Thereafter it was asserted that he had established precedent by making his first bow to the President rather than to the Governor General. Washington countered by saying that Mr. McDowell had visited Mr. De Valera as Foreign Minister rather than Mr. De Valera as President. * * * After a series of hairbreadth escapes and voyages, Samuel Insull was reported safe in the custody of Turkish police in Istanbul. They seemed to be resolved upon turning him over to the United States.

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[1] Please note the explanatory paragraphs on page 647.

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Ruin in Nationalism.—Returning from Europe, President Nicholas Murray Butler made his usual generous gift of copy to the press. He deplored a "frantic economic nationalism" in evidence virtually everywhere and sure to lead in the end to a war implying the "ruin of civilization." About the only person making real headway against the menace is, according to Dr. Butler, Signor Mussolini. International conferences having failed to effect cooperation and improvement, all hope lies with regional agreements underwritten by some few neighboring countries. These last Mussolini is trying to promote, with so much success that "Rome is again becoming the capital of the western world." Dr. Butler was, moreover, sanguine within limits. Willingness to cooperate will create increased prosperity. "A prosperous people will be a reasonably contented people, and with the economic and financial problems on the way to solution, political problems, both national and international, will be far easier to deal with." He also reflected sadly on the present parlous condition of the press. Liberals have believed in freedom of speech as a safeguard of honesty and efficiency in communal affairs. But in Europe the newspaper is almost universally fettered either by governments or private interests. Especially sinister is control "by the huge and thoroughly organized armament and munitions makers," who in some countries gag editors with quite fiendish skill. We shall, thinks Dr. Butler, have to be decidedly on guard in this country against encroachments upon the liberties of the people and against false prophets who think that wealth can be gained by controlling a nationalized production.

Pope and Dictator.—According to journals received here from Rome, Pope Pius has not hesitated to express his opinion of "Aryanism." The canonization of the Blessed Conrad of Parzham, a Bavarian mystic, was reopened during the latter days of February with the usual solemn ceremonies. Addressing the College of Cardinals on this occasion, the Holy Father said that the great and noble German people might well be proud of so holy a man, but that his example was particularly needed at present. "The threat of great evils becomes steadily stronger and more terrible," he said. "They are directed in the first instance against youth, which is dearest to the heart of the risen Saviour. At a time when a certain hysteria of thought, conceptions and practises is becoming manifest—a hysteria neither Christian nor human but born of racial pride which can lead only to an arrogance which offends against the spirit of Christianity and of humanity—Divine Providence, as if to manifest its will in a wonderful manner, has drawn attention to the extraordinarily attractive and Christian soul of Conrad." In the same mail come papers from Geneva, which stress the connection between Germany's relations with the Vatican and the outcome of the approaching plebiscite in the Saar Valley. According to the *National-Zeitung* of Basel, the authorities of Berlin have begun to realize that a Kulturkampf would have important repercussions in the Saar, which is a strongly Catholic region. Other papers, however, attach less importance to the political aspects of a conflict between Hitlerism and the Church, which most of them seem to feel is imminent. Further indication of the Pope's attitude is given by the strong terms of his recent letter to the directors of the Catholic Youth organizations of Germany. His Holiness referred to the "propaganda working with allurements and with pressure for a new outlook on life which points away from Christ and back to paganism," and he exhorts the German youth to maintain the loyalty to Christ and His Church for which he praises them highly.

Saint John Bosco (1815-1888).—In 1841 Don Bosco, a few months after his ordination, was vesting for Mass at the Church of St. Francis of Assisi in Turin when he beheld a ragged urchin being beaten by a sacristan. He spoke kindly to the boy and persuaded him to remain after Mass. His much-needed religious instruction for the poor lad was so gentle that the boy returned the very next Sunday with several companions. Drawn to Don Bosco by a kindness they had never known, 100 boys were soon coming each week for Mass and religious instruction. On fine Sundays and holidays he led rambles through the beautiful Piedmont countryside; Don Bosco even procured some old instruments and organized a brass band. During the week he tramped about seeking shelter for some of his boys, employment for others. In 1845 he founded the first night schools in Italy and for two years he and his scraggly horde were driven as a public nuisance from place to place, even from the open field in which they had sought refuge for their evening classes. Finally Don Bosco acquired a tumbledown shack and some adjoining property where stands today the mother-house, sheltering 1,000 boys and various arts and trades shops. In 1868 Don Bosco and his fifty priest and teacher assistants founded the Salesian Order, named in honor of the gentle and cultured Saint Francis de Sales. It was approved by Pius IX six years later. Don Bosco believed in loving supervision, not punishment. "Without affection there is no confidence and without confidence there is no education," he would say. He lived to see his order spread to all parts of the world, its 250 houses harboring 130,000 children every year.

A New Quarterly.—Under the leadership of Mr. Bernard Wall, a group of young people have assembled to issue a new Catholic quarterly. *Colosseum* will, we take it, be a kind of intellectual grand tour made by educated English Catholics, not too elderly, through contemporary European thought. It will pick up companions along the way—the first number has, as a matter of fact, translations from Berdyaev, Maritain and others. But the best thing in this issue is the editor's introduction: fresh enough to be charming, good enough to make one expect fine things of the quarterly. He says: "Modern man would escape beyond all limitations and yet finds himself moving toward an iron system of tyranny of a sort the world has never seen before. It is the interior anarchy of modern man which requires the exterior tyranny if we are to avoid chaos. That the weak and decadent suburbanized type of our great cities is incapable

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of resisting the tyrannies because it has lost all desire to resist them; but the corollary is scarcely ever added that the type is incapable of resisting the tyrannies because it has lost all desire to resist them." It will be interesting to follow the later development of this magazine, which the editor cheerfully predicts will get much better as time goes on. There will be a receiving station for subscriptions at 1 Davenport Street, London.

World Zeppelin Service.—Addressing the All Peoples Association in London, Dr. Hugo Eckener forecast the early inauguration of three transoceanic services over a triangular course. The first will be from Washington, D. C., to a junction in the Pyrenees, thence to the Dutch East Indies; the second from Central Europe to Rio de Janeiro; the third from Rio de Janeiro to Washington, thus completing the triangle. Each of the four airships to be used will carry fifty passengers, a half ton of mail, and from fifteen to twenty tons of high grade freight. The dirigibles are to be about the size of the Macon or half again as large as the Graf Zeppelin which Dr. Eckener piloted on its three-weeks trip around the world in 1929. Plans for this new service have been in existence for several years but have had to be deferred on account of the depression; they have recently been resumed by the Luftschiffbau Zeppelin Company. In making the announcement Dr. Eckener said: "The airship, we believe, is at present and for a long time to come the only available means of aerial transport over long distances, especially for transocean flights. . . . The ocean airship is already here, but the ocean airplane is still awaited." On the Graf Zeppelin's return from the Chicago World's Fair last November Air Minister Goering congratulated Dr. Eckener on the Graf Zeppelin's record of 434,700 miles of successful flying. President Vargas has just authorized the Brazilian Ministry of Communications to contract with the Zeppelin Company for twenty annual trips between Brazil and Europe for a period of thirty years.

Good News from Hollywood.—Many a literary character of other days will stalk across the screen next season according to the announcements of Will H. Hays, president of the Motion Picture Producers and Distributors of America. Hollywood is planning cinema versions of such classics as "David Copperfield," "Vanity Fair," "Gulliver's Travels," "Pride and Prejudice," "Rip Van Winkle," "She Stoops to Conquer," "The School for Scandal," "Cyrano de Bergerac," "The Last Days of Pompeii" and others. The producers also have in mind historical romances based on the lives of Joan of Arc, Napoleon, Benvenuto Cellini, Marie Antoinette and Pasteur. Hard upon the recent inauguration of a nation-wide drive for better motion pictures Mr. Hays stated that the taste of the public was continually improving and cited the struggle of rival producers for priority claims to the production of one of Dickens's works as evidence of that fact. He also pointed out that, during 1933, previewing groups had approved no less than seventy-two pictures as suitable for children between the ages of eight and twelve years, compared with fifty-one the year before. Mr. Hays said that he welcomed constructive criticism and commended the cooperation of social and educational leaders with the industry in the better-films movement. He seemed to feel that the problem was largely one of raising the level of the public taste.

The Incan Acropolis.—Peru started to celebrate last week the fourth centenary of the investment of its Incan capital, Cuzco, by the conquistador Pizarro. Cuzco lies in the Andes, 200 miles inland from Arequipa at an altitude of 11,000 feet, although it is in a deep valley. Since the Spanish occupation it has been artistically noted for its cathedral and Augustinian convent, two of America's most beautiful buildings. This year 600 square yards of ground have been excavated and several more buildings, the most important archeological monuments of South America, have been laid bare. The site excavated is a citadel, and upon it and nearby are the massive Temple of the Sun, the Temple of the Vestal Virgins, and two palaces, Amarucancha and Ajllahuasi. Indian and Spanish ornaments and implements of the early sixteenth century were also found in the soil. The city was founded in the eleventh century by Capac, first Inca, or emperor, of aboriginal Peru. Pizarro conquered it in 1534 but his rule was threatened by an uprising two years later during which the citadel, Sachsahuaman, was used as a base for attacking the Spaniards. This height was of immense strategic importance since it commands the only open approach to the city, surrounded on the other three sides by the walls of the valley. Pizarro ordered the whole hill to be buried, and Indians with baskets of dirt from the valley climbed the rocky acropolis and covered over the whole group of native buildings.

* * * *

C.W.A. Goes.—On March 31 the Civil Works Administration disbanded. The last payroll included 2,133,000 names, and the next will have only about 200,000. C.W.A. spent $1,000,000,000, of which $400,000,000 was obtained from the Emergency Relief Administration and a like sum from P.W.A. funds. The remainder came from states and cities. Over 4,000,000 men and women held C.W.A. jobs at one time or another, and the average pay was $13 per week. The winding up presents great difficulties all over the country, and in New York City violence was threatened by men being discharged. The New York relief budget of $20,000,000 for March will be cut to $15,000,000 in April. The federal government will provide $9,000,000, and the city and state each $3,000,000. In place of the C.W.A., a Works Division will be added to the Department of Public Welfare with a budget of $9,000,000, which is $5,000,000 less than C.W.A. spent in March. It is expected that 30,000 will be cut off the rolls and that wages will be reduced from an average of $.56 an hour and $13.44 a week to one of $.50 and $12. An hour strike was called during the week and demands were militantly presented by the Greater New York Conference for United Action on C.W.A. and Unemployment Demands

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and the National Unemployment Association. Demands included: City guarantee of C.W.A. wages in the future, equal cash relief for unemployed, moratorium of city debt service to bankers until the unemployed are cared for, and unemployment insurance to provide a minimum of $20 a week.

American Nazis.—Raymond Moley's and Vincent Astor's magazine *Today* in its issue for March 31 starts out luridly a series of articles designed to expose "anti-American influences at work in the United States." A tract by Samuel Duff McCoy called "Hitlerism Invades America" deals with our Nazis, organized in the National Socialist German Workers Party and the League of the Friends of the New Germany. The former is made up of German citizens resident here and is part of the German Nazi party; the latter is recruited from German-Americans. Today there are nineteen communities organized with these groups, and it is estimated that in a dozen of them between six and twelve thousand members have given the complete allegiance the movement demands. Since 1926 Nazi agents have been sounding out and propagandizing America. Since March, 1933, the Hitlerites have taken over the more official propaganda machine established by the German Reich through its diplomatic channels to combat the Versailles Treaty and reparations. The *American Guard* is a monthly magazine which teaches the Hitlerite principles of race chauvinism and leadership: ". . . Believing in the authority of leadership . . . we advocate . . . truly sovereign authority which dominates all forces of the nation." Secret organizations made up of and supported by Americans, "curiously akin to the Ku Klux Klan . . . [are] guided and coordinated . . . by the directing hand of Nazi leaders." In this first article the element of purely German Naziism and the broader principle of Fascism are seen as one and the same thing.

Labor Unions and Pay.—Wage increases were announced during the week in the steel, coal and electric industries. A 10 percent raise ordered by United States Steel and General Electric alone affected 230,000 men. By the end of the week, 420,000 workers in the steel industry were assured of the increase. A dispute over new wage contracts in the soft coal industry of the Appalachian district broke out March 28 but two days later a settlement was reached providing a thirty-five hour instead of forty hour week and a basic rate of between $4.60 and $5.00 instead of $4.20 and $4.60. Federal coordinator Eastman abandoned efforts to settle pay controversies in the railroad industry until the President returns to Washington. On Saturday, however, he recommended to Congress the formation of a national board of adjustment made up of eighteen representatives of labor and eighteen of management to settle minor controversies, and a new mediation board of three members with power to impose its own solutions of disputes which the larger board is unable to settle. Major disputes over wages, rules and working conditions must be kept from a compulsory board, Mr. Eastman contended. For the auto industry, Leo Wolman, Nicholas Kelley and Richard Byrd were chosen to represent respectively the public, the manufacturers and labor. Work along the lines of Mr. Roosevelt's recent settlement was proceeding peacefully, but no one was yet willing to judge the ultimate effect on labor organization, although it is generally supposed that company unions have been strengthened at the expense of the A. F. of L. However, the organization of the tool and die makers called the plan a "shabby joke," because by the new terms they lose the right to bargain for their own wages and conditions, presumably to the A. F. of L. as majority union.

Business Reports.—Submitting the statistics of the recovery of the largest company of the largest manufacturing industry in the United States, Alfred P. Sloan, jr., president of General Motors Corporation, extended his remarks on the conditions of his own business to include business in general and to state what are probably the typical attitudes of American industrial leaders toward the new deal. In regard to his own company, he reported that in the past year total sales increased by $136,000,000 over the preceding year and net profits rose from $164,979 to $83,213,675; while 21,612 persons were added to the roster of employees, payrolls rose from $141,255,070 to $171,184,315, and net working capital as of December, 1933, was $243,832,896 as compared to $225,437,194 at the end of 1932. On the prospects of business in general, Mr. Sloan said, "The worst of the world depression passed some time ago. . . . The rate of improvement may be accelerated or retarded by injecting into the picture abnormal influences, but the general trend is, in a practical sense of the word, an irresistible force." With regard to the new deal, he declared that although "every fair-minded person should be in favor, from a social and economic standpoint, of a minimum wage, of the elimination of child labor, of a gradual shortening of the hours of labor," behind social legislation "appears to be looming the specter of the greatest monopoly that ever existed in any country in the world—the closed shop." This he saw as putting a premium on inefficiency, defeating discipline and, by raising the price of commodities, reducing sales and retarding the business cycle. An immediate radical shortening of the work week he also saw as "a highly deflationary influence."

Revolutionary Talk.—Political pamphleteering in its most sensational aspects startled the country last week with the quotation by James H. Rand, jr., chairman of the self-elected Committee for the Nation, from a politico-economic pamphlet by Dr. William A. Wirt of Gary, Indiana. The pamphlet is titled, "America Must Lose—by a Planned Economy, a Stepping-Stone to a Regimented State." It purported to reveal a plot by the so-called "Brain Trust" to overthrow our present form of government and set up a Communist state. Last summer some unnamed members of this trust, according to Dr. Wirt, told him "that by thwarting our then evident recovery they would be able to prolong the country's destitution."

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COMMUNICATIONS

A YOUNG MAN'S VIEW

Winchester, Mass.

TO the Editor: I welcome Mr. Norman McKenna as a contributor to THE COMMONWEAL—"a learned Catholic review."

The certain amount of sarcasm tucked into the most excellent English employed in "A Young Man's View," your issue of January 26, leaves me a bit curious to know what Catholic novels he has been reading—or novels written by Catholics, which is it? Curious also to know, has faith never been justified or prayer won the day in this young man's life? And, judging he is a college man, were his immediate forebears college men and women, or is he the first to be so signally favored?

I pray that a magazine by and for Catholic youth, should it make its appearance, will survive the financial difficulties with which, unfortuntely, most Catholic magazines are sooner or later confronted, because of non-support.

But, in trying to improve the shape of the bottle, shall it be necessary to turn it upside down and empty out all the old wine? Shall the experience of Nestor give way to the cunning of Ulysses? Shall we throw into the discard history—history which Fuller said "maketh a young man to be old without wrinkles or grey hairs, privileging him the experience of age without the infirmities and inconvenience thereof"?

Mr. McKenna asks, "What of the youth who is politically minded?" (Will the Hon. Alfred E. Smith please write?) "The Catholic medical student?" (Dr. James Walsh, you are being paged.) "The Catholic teacher?" (You Catholic professors, stand up and be counted.) Do not all speak at once, but, tell us, do you face ridicule in a passive or active mood—surrender or even compromise? Do you simply reject a heathen idea or do you plainly and firmly maintain that it is false? And what is the cost to you? Are you "sore adread lest, having Him, you must have naught beside"? Does greatness no longer lie in the consciousness of an honest purpose in life and a steady obedience to the rule which man knows is right regardless of what others may think or say, rather than in intellectual capacity, station or wealth?

It was on stone and not on water that the Commandments were written.

Catholic fiction? Let us admit that the materialistic literature—if literature it be—of today is the very antithesis of the Catholic Church. Is it any wonder, therefore, that it degenerates into unclean and unholy expressions. The literature of the world is the mind of the world placed articulately before us. It is the world's confession, because it is the reflection of certain minds which owe all their popularity and success to the fact that they have caught up with the spirit of the age and rendered its voiceless agony articulate.

If what Catholic youth demands is the sort of fiction which comes from the facile pens of "Hemingway, Dreiser, Lewis," God forbid that our Catholic writers should feel obliged to supply it.

"Medieval romanticism," "put aside the wigs and ruffs"—sounds like Voltaire who banished from the republic of letters everything that savored of chivalry, enthusiasm, poetry or heroism, making it quite clear that these must have been recognized as the allies of religion. Everything that savored of idealism or appealed to aught but the senses was ruthlessly ostracized.

So it is that the more one studies the expression of popular ideas in modern fiction, the more clearly is it seen that it is the desire to get back to pagan license of life that is at the root of it all—life with "virility, vitality, action and thought," as Mr. McKenna puts it.

Scott's Waverley Novels prepared the way for the Tractarian Movement and became its initial impulse, and Tieck, Novalis, the Schlegels, who formed the romantic school in Germany, prepared men's minds for Catholicism by recalling the ancient glories that filled every city of Europe with churches and cathedrals and the galleries of Italy with immortal art.

Today, whatever cannot be peered at in a microscope or examined in a test tube must be banished, and comes now the man of letters with his religion of humanity, telling us man is supreme and there is nothing like him in heaven or on earth.

Does Catholic fiction touch Catholic dogma? Comes the cry of "Preaching!" "Pietism!" And youth proceeds to "wash down their idealistic hopes with the sparkling, bubbling waters of realism" which preach man's perfectibility, shout liberty and license, fraternity and equality.

The "Catholic-bred atheist who walks jauntily past the holy water fount at the door of his home"? Yes, we know him. There is a certain paroxysm of pride in defying or denying God or anything that pertains to God. Milton put it into the souls of the rebel angels. Dante never understood it—hence amongst all his reprobate there are no defiant souls. All admit the justice of their punishment. But a Dante or a Milton today could impersonate another phase of the malady in the ennuyés of the defiant, such ennui as "puts to sleep the younger mind when reading a learned Catholic review."

The passion for change and the revolt of the intellect are amongst the many symptoms of this overwrought and frenzied age, and, if "government definitely turns to younger men who will try new ideas and new methods," may we observe, so does crime.

All nature is obedient to law. The tides are chained to the moon; the star runs in its appointed groove. Only man's mind is lawless and untamed. Not only does youth wave aside the counsel of its elders, but it seems willing, if not anxious, to take the ordering of its destiny out of the hands of Divine Providence and cast its own horoscope. It longs to frame and form its future destiny according to its own desire, sometimes admitting the lack of knowledge, but wisdom? Never!

Will it be willing, I ask, to take with that future the resulting concomitants and the burden of its own imperfections? Will it bear that future destiny on its own shoulders and look for no assistance from above? The great Master and Model, after His day's labor in

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the squalid towns or along the dusty roads of Judea, went up into the mountains to pray. Even He sought solitude as a balm and sedative for tired brain and nerves.

"The slow steps of the elders annoy vigorous youth" because the real end which youth has set itself is acceleration, despite Shakespeare's warning, "Wisely and slow, they stumble who run fast." To be always moving and always moving fast, that, they think, is the beatific vision. But whither? A human life is not merely a civilized life, but a civilizing life, devoted to the creating of spiritual wealth as well as of material wealth. There is the rub.

And now I make haste to read once again George Shuster's eulogy of Father Hudson (COMMONWEAL, February 16) and I lift out and hold up particularly one beautiful and significant sentence: "Nothing I shall ever learn or say or do will be more than a supplement to his teaching."

CLARE SINGER DAWES.

MR. LINDBERGH SINS

La Grange, Ill.

TO the Editor: When Mr. Einstein protested against being treated as an ordinary citizen while being questioned by German officials, you were quick to point out that defenders of Mr. Einstein, such as Walter Lippmann, were all wrong, but when Colonel Lindbergh violated one of the rules of conduct in giving a letter addressed to the President to the press first, you defended the Colonel. Your attitude is the more regrettable because you appeared to be following the policy of the corrupt press of the nation in defending the unscrupulous group who were profiteering on air mail contracts while they claimed to be interested in air mail development as a patriotic duty. If Mr. O'Mahoney spoke the truth when he said that a small group of men made millions from special and secret favors granted to insiders in the large air corporations and then sold 600,000 "suckers" what was left, in the manner of Insull, the President did a great service to the nation in cancelling these contracts in the spectacular manner in which he did. His action has proved a failure because of the attitude of the press of the nation, and perhaps too because he didn't have Tom Walsh at his elbow in this crisis; and again, perhaps, because the people he leads don't take a matter of $80,000,000 as seriously as the French.

C. V. HIGGINS.

La Jolla, Calif.

TO the Editor: Your magazine has been such a welcome visitor to our home for about two years that I have read the Week by Week paragraph, "Mr. Lindbergh Sins," in the issue of March 2, with very great regret. It did not savor of the usual discreet attitude of THE COMMONWEAL. It was an ill-advised criticism of the President of the United States and equally unmerited by the army to relegate it back to "target practise," which the writer evidently considers its peculiar attainment. The only excuse for such an article is that, like Mr. Lindbergh, you, doubtless, were not in possession of all the facts. It is commonly held that "army fliers have become our country's first defense in time of war." If this be true, we have a right to expect and demand that they be most skilfully trained for *any* emergency and their planes adequately equipped. If such is not the case, the President and the country cannot know the real condition too soon.

Your closing comments provoke the inquiry: To just what energy or direction would you place responsibility or ability of the American government? It would be interesting if you would define just what you deem "the American government's own business."

MARY B. MONTGOMERY.

LATIN AND CULTURE

Suffern, N. Y.

TO the Editor: The article of Joseph Fenton in your issue of March 9 is one that deserves attention from Catholic educators. The formative value of works by Catholic authors who, primarily, sought to express truth with an earnestness that disregarded the artificial forms so assiduously cultivated by the pagan writers cannot be stressed too much. Our Catholic students could only derive great moral benefit from a serious study of the writings of the apologists, the Fathers, the scholastics, and the theologians of the fifteenth and sixteenth centuries.

Once the principle admitted, what of the textbooks? This, I fear, is actually the greatest handicap to one who wishes to organize a course along the lines suggested by Mr. Fenton. We cannot expect the pupils to wade through the Migne edition of the ecclesiastical writers, and apart from a number of school books, such as Maguire and Campbell's "St. Augustin," the publications of the Catholic University in Patristic Studies, we are at a loss to find the material to put into the hands of the pupils.

One who has searched and rarely found,
REV. JOSEPH LAMONTAGNE, S.S.S.

STUDY AND RECREATION

New York, N. Y.

TO the Editor: As chairman of the Catholic Summer Centre of Stamford, New York, which you happily described in a recent issue as an "informal" movement, may I attempt to remove the apparently widespread idea that what we are projecting is a summer school?

Nothing could be further from our thoughts. Apart from the fact that the long-established Catholic Summer School at Cliff Haven amply meets all needs of this kind, our plan is entirely different. Stamford has for many years had a numerous Catholic summer colony, and it is merely the hope of the sponsors of this plan to infuse something of Catholic intellectual interest into a particularly favorable environment.

Catholic resurgence is surely everywhere in the air, and the moment seemed auspicious for carrying out in the field of thought and letters the Holy Father's admonition to Catholic Action. We shall have no school, no courses, no credits, and our purpose will be defeated unless the erroneous idea that we have is removed.

BLANCHE MARY KELLY.

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BOOKS

A Pioneer of Poetry

The Poetry of Gerard Manley Hopkins, by E. E. Phare (Mrs. Austin Duncan-Jones). New York: The Macmillan Company. $2.75.

HOPKINS was born at Stratford, Essex, 1844. While a young school boy, he began to write poetry, and won several school prizes with poems that betray a knowledge of Byron, Keats and Tennyson. He went to Oxford and, while there, was influenced by Marianism. He traveled on the Continent and kept a journal, the prose of which resembles the poetry of Wordsworth. In 1868 he became a Jesuit, burned his poems, and resolved to write no more. In 1875 the Deutschland was wrecked and five Franciscan nuns were drowned. At the request of his superiors, Hopkins wrote the poem in commemoration of that disaster. Between that time and his death, in 1889, he wrote about one hundred poems and fragments, which were published in 1918.

One cannot but believe that, had Robert Bridges not waited thirty years to publish the poetry of Hopkins, talent of a profounder type would have found a suitable instrument for expression; for Hopkins was a man of original talent, a man of genius. He is now generally accepted as a major poet, and his position in the scale of values rises with the relative decline of aversion to poetry outside the literary decorum. The "oddity" to which Dr. Bridges objected was the cause of the restrained acceptance; but the obscurity of Hopkins is no *tour de force*. It is the natural communication of a man who wrenched himself from the traditional rhythm, style and diction. Hopkins sought a new mode of expression, and he perfected that mode; but only time could educate man to understanding and appreciation.

What makes Hopkins a peculiar poet is what makes him a great poet. One could tabulate the characteristics of his poems and say that those qualities could be applied to his contemporaries. That is true; however, his individual *genre* arises not from the use of particular poetic properties but from the manner in which he uses them.

His alliteration is striking; not because it is profuse and, therefore, prodigal; but because it is natural and, therefore, subtly effective. Note the onomatopoetic alliteration of the last line of one of the sonnets. Repetition of the guttural approaches synaesthesia. The figure is built upon a burning log's "blue-bleak embers" which

"Fall, gall themselves, and gash gold vermilion."

Swinburne's poems are alliterative, but his alliteration is superficial, forced. It is like a thin coat of bright paint that only obscures the beauty of the natural wood; Hopkins's alliteration is in the grain.

Hopkins's intellect and emotion are passionate. The reader experiences the sensation and the explanation simultaneously. It is that quality which gives his poetry motion. Nouns and adjectives often have the property of verbs. He does not paint a picture and philosophize upon it. The stimulus and the effect are coincident.

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NEXT WEEK

INTERNATIONAL PRINCIPLES, by Elizabeth B. Sweeney, is a summary of the report, "International Economic Life," issued by the Catholic Association for International Peace. "Social justice must be applied now on the world scale," says this study and outlines the common denominators of just international social action. . . . NEW PLANKS FOR LABOR, by Rawson L. Wood, considers that the adequate representation of labor on the NRA code authorities is essential for the protection of the rights of the great masses of the working people; that this representation can be achieved properly only by means of industrial unions, rather than through the prevalent A. F. of L. craft unions; and that then almost the major work for the representatives of the masses will be to control prices, so that by price inflation, the benefits of salary increases shall not be destroyed. . . . BUENOS AIRES PREPARES, by Michael Quinn of Buenos Aires, relates the special features which will distinguish the Eucharistic Congress in South America this coming October. These Congresses which have been successively carried out in Europe, Asia, North America, Africa and Oceania, have become memorable demonstrations of faith in the Sacrament of the Eucharist. At the last one, in Dublin, it is estimated over a million persons attended, and the first one to be held in South America is expected to be an occasion of historic grandeur. . . . ELUSIVE MONSTER OF LOCH NESS, by Right Reverend Sir David Hunter Blair, Abbot of Dunfermline, who has dwelt for more than half a century by the deep waters of the lovely loch, recounts the recent strange appearances there.

This review does not allow even a general discussion of his characteristics: the counterpoint rhythm, the interior rhyme, the forceful syntax, the poetic surprises, or the repetition prevenient of a perfected Gertrude Stein. To know Hopkins, one must first approach Hopkins; and to understand him better, one should read Dr. Phare's commentary.

Some critics, too credulous of the inordinate obscurity accredited to the poet, have invented ingenious interpretations that are based, not on the poems themselves, but on hypothetical complications of the dead poet's mind. The result has been a misrepresentation of the poems, a criticism naturally false, since it is arrived at by the vicarious method of psychoanalysis. The psychologist-critic has his megascope focused in the wrong direction. It should explain the effect of a work of art upon the audience and show why and how that effect was produced. It should not attempt to expose inhibitions, sublimations and other psychological phenomena of the artist's mind and then to apply these conclusions to the poem or the picture. In the case of Hopkins, it appears that the fault has been greater than this. The poet's inner life has been reached *through* the poems, and the ideas found there applied *to* the poems.

Dr. Phare's failure to correct that fault limits the value of her otherwise excellent commentary on the poet. She is too modest in her own conviction. Her attack on the criticism of Herbert Read and W. Empson is not caustic enough. These men translated the figures of a healthy, though ecstatic mind into chimera more grotesque than any Hopkins could ever have thought upon. Though it is evident that Dr. Phare had little faith in such abnormal criticism, it is likely that she was misled by the more subtle psychoanalyst, I. A. Richards; and her interpretation of "The Windhover" is closely related to his. She cautions her reader against a premise based on Hopkins's status as a Jesuit; but she, herself, fails to realize the import of that warning.

The first half of her essay is a consideration of Hopkins's place among poets, a definition of the quality of his genius, and a tabulation of the tradition's influences as shown in his poems. She emphasizes that he is not a poet for only a few; that in spite of his brilliant eccentricity and his seeming peculiarities of mind and circumstances, his best work comes as near as Dante's to making a poet's experiences available to all. She draws parallels with Wordsworth, Crashaw, Herbert, Shakespeare, Donne, Keats, Milton and others. But, essentially, Hopkins is a man apart, of individuality, of genius, a man independent of any tradition or literary decorum. He can be definitely associated with no poet but Shakespeare.

The Cambridge critic is wise in neglecting a detailed discussion of the rhythm scheme of the poet, but she might have corrected Mr. Richards who called the scheme an excuse for the absolute freedom in rhythm.

Dr. Phare states in her preface that her account does not pretend to be complete; yet, one regrets that more attention is not given to "The Wreck of the Deutschland" and the "terrible" sonnets.

HARRIS DOWNEY.

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Napoleon's Wife

Josephine, Wife of Napoleon, by E. A. Rheinhardt: translated by Caroline Frederick. New York: Alfred A. Knopf. $3.00.

THE lives of Josephine are legion, and it would be too much to expect at this late day that any biographer should attain to facts which have not already been disclosed; it is for the modern writer to sift, eliminate the fortuitous and irrelevant, and build up the figure of the Empress, her friends, enemies and surroundings, so as to present a picture free of personal prejudice and animus derived from the author's own political and social beliefs. Judged by this standard Herr Rheinhardt has been unusually successful.

Occasional personal interjections, usually enclosed in brackets, give the impression that Herr Rheinhardt is a German liberal, but he has not allowed his faith to interfere with the main picture he is painting, and he displays an unusual charity and breadth of mind in his judgments and interpretations. To him Josephine is neither a heroine nor an abandoned woman, and he makes understandable the more unpleasant portions of her character. A woman without either imagination or real religious feeling, kind of heart, frivolous, with no power of abstract thought or love of reading, her sufferings under the abominable treatment of Beauharnais and later under the Terror, made possibly inevitable the ideal of life which became hers later. It is this explanation of, it would be too much to call it development of character, but rather the intensifying of her natural failings, which gives this volume its really unusual interest.

Herr Rheinhardt's picture, too, of the youthful Napoleon is sympathetic, and truly charming is his depiction of Hortense and Eugene, while his ability to understand the figures of an earlier age is shown in his painting of Mme. Renaudin and the elder Beauharnais. The style of the book is, however, much less satisfying. Often, especially in the parts where the author philosophizes, it is pretty craggy reading. There are sentences which are not only infelicitous but sometimes obscure to the point of meaning nothing at all. How much of this is due to the original German and how much to the translation it is impossible to determine, but it is certain that the translator hasn't been a clarfying influence. This is a pity, for the book is meaty and stimulating.

GRENVILLE VERNON.

Probing a Soul

Bacon, by Charles Williams. New York: Harper and Brothers. $3.50.

IF FRANCIS BACON'S practises contradicted certain of his maxims, it is only fair in judging him to keep in mind that his nature and his age are themselves apparent contradictions. He loved study; he loved action as well. He could turn from the higgledy-piggledy of politics to his lamp and his solitude with a facility that is almost spooky—to this indolent reviewer, anyway. Connected by birth with Elizabeth's court, he may be said to have been predestined to a political career, and in those

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days, the rules of the game forced a certain morality on the courtier. It was still a time of bristling royal prerogative, of favorites and patronage. Bring a person up on a silver spoon and then jingle nothing but odd farthings at him: there you have a probable personal motive for Bacon's rather abject time-serving until he acquired high office; but to explain his misdemeanors as Lord Chancellor on the ground of venality is to misunderstand the times. He was the creature of a world in makeshift dissolution and he took that world as he found it. The only wonder to us can be that a mind which read so marvelously the future course of knowledge should mistake as it did the social drift of history. For there can be no doubting the sincerity of Bacon's devotion to the cause of royalty in its resistance to the growing strength of Parliament. Sad irony that his arch-rival, Coke, stands out now as the prophet of Minerva. All in all, the kindest sentence on Bacon's life would be to leave it to the silent casuistry of the library mice. Ben Jonson's is the judgment I should like to make; Macaulay's is that which I cannot forget. Unforgettable, too, is that accusing example of Bacon's great predecessor, Thomas More.

Mr. Williams's study, which is done in the oblique and sometimes obscure style of the Strachey school of biography, deals more with its subject's life than his thought. One point common to both is touched upon, however, which this reviewer, in spite of lack of thorough knowledge of Baconian literature, would question. The author seems to be sceptical of Bacon's faith in the Church and in religion. *Prima facie,* that opinion sounds impertinent. That Bacon as a statesman supported the Church as a safeguard of what he considered the public interest is no proof at all that he was a religious pragmatist. In his writings there is plain expression of his belief not only in divinity but in Christian revelation and dogma. However he may have licked the boots of James and Buckingham, he enters the company of the best of the Socratic tradition in his search for the link between knowledge and experience. "Meque ut excipisti, maxime autem veritatem ama," Williams quotes him as writing near the end of his life. To take him at less than his word is to begin drawing up one's bridges into a kind of cantankerous solipsism. Let us leave that to Humpty Dumpty. With Cardinal Newman, it appears safe to hold Bacon up as a model of the pioneer who adventures into unknown fields of knowledge without ever losing his trust in and his reverence for God.

W. D. Powers.

Another View of Russia

Moscow, 1911-1933, by Allan Monkhouse. Boston: Little, Brown and Company. $3.50.

NOT MANY years ago books about Russia, written in English, were scarce. Today there is almost a plethora of books dealing with the U. S. S. R. This one stands out for easy clarity.

The author is one of those Englishmen living in Moscow and doing business there, who were the modern complement of Englishmen doing the same thing (rela-

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tively) in the same way in the days of Ivan the Formidable and Queen Elizabeth. He was tried for espionage and expelled in 1933. Like many American industrialists, he believes that capitalism will not work on its present lines and must be purged and reconstructed. Like them, his conviction is reached from purely "practical," "realistic" arguments.

Mr. Monkhouse reaches the same conclusion as Mr. Sherwood Eddy ("Russia Today") from a diametrically opposite point. Mr. Eddy is thinking only of social justice. Mr. Monkhouse, only of production and distribution in a sane and healthy manner. Both writers agree that the Bolshevist experiment does contain a vital lesson for western civilization.

These Englishmen in Russian industry have an advantage that we never had. They speak Russian, and they knew Russian labor before the Revolution. Hardly any of our commentators know anything about Russia before 1917. Our ideas are generally formed by what we heard from non-Russian exiles and refugees, or see now as the work of non-Russian revolutionary organizers. What Russians themselves were like we generally do not know.

Mr. Monkhouse is very interesting in that part of his narrative, as he is also in his clear exposition of the structure and control of Soviet government and the meaning of the series of Five-Year Plans. He is the first to indicate clearly their relation to conflict between Russia and Japan in the Baikal-Manchuria region—a conflict into which it would be a crowning diplomatic stupidity for us to be drawn.

WILLIAM FRANKLIN SANDS.

First-class Story

Page Mr. Pomeroy, by Elizabeth Jordan. New York: D. Appleton-Century Company. $2.00.

IT'S ALWAYS delightful to meet once more the colorful work of a former co-worker, Elizabeth Jordan, one of the finest writers that the New York *World* introduced to the reading public. Miss Jordan knows her stuff well, and her latest book is a clear demonstration of her singleness of purpose—that books should be clean, interesting and written for everybody in the home.

"Page Mr. Pomeroy" tells of a boy born in poverty who, in his youth, inherits a considerable estate. In a customary walk through Central Park he stops to help a lady in apparent distress. Knocked unconscious for his trouble, he is taken to a seagirt island where he finds himself in a peculiar situation. Eventually he discovers that his captors are members of a family of Russian aristocrats. As time passes he begins to realize the purpose of their actions. Restoration of the old aristocracy sits heavily on their hearts. Resisting the loving advances of one of the Russian women, leads him to choose another Russian woman as his own.

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Briefer Mention

A New Plan of English Grammar, by Janet Rankin Aiken. New York: Henry Holt and Company. $1.40.

ENGLISH grammar has always been rather of a mess, its conventions being for the most part so obviously without any fundament in reason that people have doubtless been more annoyed than aided by them. Dr. Aiken's little book offers a new "plan," the virtues of which are many. Under "form and function in English grammar" she presents an array of definitions and divisions which mean something: a distinction is made, for instance, between the syntactical unit and the syntactical function; morphology is seen as formal and functional; and—perhaps this is the most interesting of the minor proposals she makes—the sentence is distinguished from the non-sentence. The separate chapters take up the elements thus separated in order. As a whole, it seems the best "arrangement" of English grammar yet provided. The book is not intended for class use, but for the instruction of teachers and others interested in the subject.

The Weeds of Wall Street, by Arthur W. Wickwire. New York: Newcastle Press. $3.00.

DR. WICKWIRE'S book is a little on the order of "watch out for the big bad wolf" but must also be rated high as a summary of information brought to light during recent investigations, especially those conducted by the Senate Committee. The public will not read voluminous reports. It ought to find Mr. Wickwire's summary readable and helpful. Many aspects of the "pool" are illustrated, the foreign bond market is diagnosed, and Mr. American Citizen is revealed as a partner in some of the greatest snipe hunts on record.

Pope Boniface VIII and His Times, by Don Louis Tosti; translated by Rt. Rev. Mgr. Eugene J. Donnelly. New York: Samuel R. Leland.

THIS book, said by Mann, in his recent biography of Boniface, to be "of acknowledged excellence if not of minute accuracy," and now reprinted after more than twenty years, will still prove useful to students of the medieval period. It contains many important documents, and is an exhaustive though not a definitive biography of Boniface.

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